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Vol. II

First Critical edition of the Sanskrit Text of "SAMUDRA-SAṄGAMA"

By

DR. JATINDRA BIMAL CHAUDHURI, Ph.D. (London) Kāvyatīrtha.

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PREFACE

We have graeat pleasure in presenting to the lovers of Oriental Learning the second volume of Prācyavāṇī Comparative Religion and Philosophy Series. The first volume of this series, viz. Sūfism and Vedānta, by Dr. Roma Chaudhuri in two parts was published in 1945 and 1948 respectively.

The second volume of the present work, viz. the first critical edition of the Sanskrit Text of the Samudra-Saṅgama was published in the Prācyavāṇī, the Research Journal of the "Prācyavāṇī", Vols. v and vi. Unfortunately the printing of Vol. I of the present work in two parts viz. a Critical Study of the Samudra-Saṅgama and its English Translation could not be finished earlier due to unavoidable reasons, and this long delay causing inconvenience to our members as well as to general readers is very much regretted.

It is needless to point out the Value of the present work from historical as well as cultural points of view. It is the only known attempt to undertake in actual writing a Comparative Study of Hinduism and Islam, bringing out their points of similarity. Coming as it does from the pen of a Muslim Prince, the great grand-son of Akbar, the great protagonist of communal harmony and good will, its value is doubly enhanced. That only a single manuscript of this invaluable work is so far known to exist will also make for the great research value of the present work.

Our grateful thanks are due to our esteemed friend Prof. Dr. P. K. Gode, for very kindly sending the Ms. of this work for my use. We are very grateful to the Govt. of India for kindly bearing half the expenses of the present work as well as of some others.

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3, Fedaration Street
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19th February, 1954

J. B. Chaudhuri
Joint Secretary.

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Vol. I & Part I

A CRITICAL STUDY

OF

SAMUDRA-SANGAMA

OF

DĀRĀ SHIKŪH

An Indo-Islamic Synthetic Philosophy

PART I

Comparative Survey of Indian and Islamic views (viz. of the Upaniṣadas, Vedānta-Systems, Quran and Ṣūfī Systems)

By

DR. ROMA CHAUDHURI

SAMUDRA-SAṄGAMA

By

Muhammad Dārā Shikūh

PART I

1. A short sketch of the life of the author, Dārā Shikūh

Prince Muhammed Dārā Shikūh, the author of this unique Sanskrit work, "*Samudra-Sangama*" ("*The Confluence of Oceans*"), which is the same as the Persian work "*Majma-ul-Bahrain*" ("*The Mingling of Two Oceans*") composed by him in the same year, was the eldest and most beloved son of Emperor Shāhjahān, and his tragic history is too well-known to require any detailed account here. In his famous work "*Safinat-ul-Awliya*" ("*Lives of Saints*"), Dārā himself states that he was born in the suburbs of Ajmir, by the lake of Sāgar Tāl, on the last day of Ṣafar, on Monday midnight in 1024 A. H. or 1615A. D. Emperor Shāhjahan, who was a devoted follower of the famous saint and mystic Muinuddin Chishti, often took a piligrimage to the tomb of the saint in Ajmer, and prayed to him for a son, as he had then only two daughters. It was really providential and very significant that Dārā Shikūh, who himself turned out to be a deeply religious man with a great thirst for Truth, should have been born in a place, hallowed by the memory of such a great saint, as a result, as commonly believed, of his father's suppications to this great and good person. Dārā being his father's best beloved son was kept by him near him in his court, and not sent to distant places as Governor, as done in the case of other three princes Shuja, Murad and Aurangzib. This further deprived Dārā, who was by nature of a scholarly and devoted type, in having any first hand administrative experince or direct contact with the people. Accordingly, it was not surprising that in the struggle for succession, which followed the illness of Shāhjahan in 1067 A. H. or 1657 A. D., he was finally outwitted and defeated by his brother Aurangzib. Dārā was captured by his Afghan host, Jiwan of Dadar, brought back to Delhi and paraded through the streets on elephant-back. He was charged and found guilty of apostasy from Islam and executed, under orders from Aurangzib, in 1069 A. H. or 1659 A. D.

2 Dārā Shikūh's achievements in the fields of Learning and Culture

Although brought up in the midst of the pomp and grandeur, luxuries and lavishments of the Moghul Court, as the apple of the eye of his great Emperor-father, Dārā Shikūh, turned out to be a great scholar and mystic, with an unsatiable thirst for knowledge and deep-rooted Ṣūfistic leanings. He read extensively, not only from the Holy Quran and Traditions of the Prophet (Hadith) and other works on Orthodox Islam, but also from numerous works on Ṣūfism. His thirst for knowledge and hankering after Truth led him to read the Holy Books of other religious systems no less, such as Christianity and Hinduism. (See below P.3). He was a deeply thoughful man and liked to arrive at his own, independent conclusions after due understanding and deliberations. That is why, we find him engaged in religious discourses with a large number of saints and sages of both sects, Islam and Hinduism. He was initiated into the Kādirī Order by his spiritual preceptor Pir Mullā Shah or Lisānullāh in 1049 A. H. Dārā also held in high esteem the Hindu saint Bābā Lāl Bairāgi, or Lāldās, whom he mentions in the *"Samudra-Sangama"* (See Translation in Persian and *"Samudra-Sangama"* P.9 Text). He invited Bābā Lāl to his palace and had a long conversation with him on religious topics which was recorded by his Secretary Chandra Bhān.

Dārā Shikūh was the author of quite a large number of works, and he started quite young. In his twenty-fifth year (1049 A. H.) he wrote *"Safinat-ul-Awliya"* or lives of the saints of Islam, about 411 in number, including the Prophet, his wives and daughters, saints of different orders as well as women mystics. In his twenty-eighth year (1052 A. H.) Dārā composed his second work, also biographical in nature, called *"Sakina't-ul-Awliya"* or lives of Miyān Mīr or Miyān Jīv, the spiritual guide of Dārā's own spiritual preceptor Mullā Shāh, and his many disciples. Dārā's third work was one on Ṣūfism, entitled *"Risala-i-Hak Numā"* or "Compass of the Truth". As stated by Dārā himself, this work is a compendium of some famous works on Ṣūfism and discusses the various stages in the Path, as well as the means to highest spiritual perfection. The fourth work by Dārā *"Shathiyāt or Ḥasanat ul-Arifin,"* completed in 1064 A. H., is also on Ṣūfism, being a collection of Ṣūfistic maxims, including ecstatic utterances of great mystics like Bayazid, Dhun-Nun-al-Misri, Junaid, Ghazali, Jilani, Ibn Arabi etc., as well as the sayings of the Prophet and the Caliphs, and the great Hindu saint Bābā Lāl. The fifth and sixth works by Dārā, *"Majma-'ul-Bahrain"* in Persian and *"Samudra-Sangama"* in Sanskrit or "The Mingling of Two Oceans" were completed in his forty-second year in 1065 A.H. or 1657 A.D. His seventh work, *"Sir-i-Akbar"*, or

"The Great Secret", is a translation of some fifty chapters of the *Upaniṣads* composed in 1067 A. H. i.e., two years before his execution. Dārā is also credited to be the translator of the *Bhagavadgītā* in the same year. Dārā was the author of some other works as well. He has also left for us a large number of letters and mystic poems.

Besides Dārā's own compositions, there are some works written at his instance. For example, as already stated, his Secretary Chandra Bhān at his instance composed, *"Mukalima-i-Dārā Shikuh Wa Bābā Lāl"*, recording the conversation between Dārā and the great Hindu saint Bābā Lāl on various topics of Hindu Religion and Ethics. Another important work on Hindu Religion and Philosophy, viz., *Yoga-Vāśiṣṭha* was translated into Persian by one of his courtiers, in collaboration with some Pandits, in 1066 A. H.

Dārā Shikūh was also a great patron of Fine Arts, and himself a good Calligraphist, having taken lessons in penmanship from the famous Calligraphist Āka Abdur Rashid[1].

From the above, it will be clear that Dārā Shikūh was relly a great scholar, mystic and lover of Arts, combined into one. While himself a devout Muslim, he was, at the same time, singularly free from narrow-mindedness, bigotry or fanaticism of any kind; and never hesitated to recognise the Truth in other religions. The great maxim of the Hindu saint Bābā Lāl, quoted by Dārā in his *"Shathiyāt"* viz. *"Truth is not the monopoly of any one Religion"* seems to have guided his life all throughout. Accordingly, as stated above, he undertook a thorough study of the Holy Books of other Religions, and himself translated two of the famous Hindu Scriptures, *Upaniṣads* and *Gītā*. Dārā was specially attracted by the *Upaniṣads*. When after studying the Holy Books of Christianity, he could not find there, to his satisfaction, a full solution of the great problem of *Tawhid* or Monotheism, he read the *Upaniṣads* and found there what he had been seeking so far, viz. the supreme Monotheistic Ideal. Hence, in his Introduction to his translation of the *Upaniṣads* *"Sirr-i-Akbar"* ("The Great Secret"), he says; "I read the Old and the New Testaments and the Psalms of David and other Scriptures, but the discourse on *Tawhid* found in them was brief and in a summary form, and from the easy translations which have been made by interested persons, the object could not be realised". So, Dārā studied the works of the Hindus "who do not deny monotheism" and found that Monotheistic verses of the four *Vedas* had been collected in the *Upaniṣads*. Accordingly, he undertook a translation of the *Upaniṣads* with the help of the saints and scholars of Banaras. In the Introduction to the work, he

1, For details, see Introduction to "Majma-ul-Bahrain", Asiatic Society Ed.

further says : "Any difficult problem or sublime idea that came to his (i.e, Dārā's) mind and was not solved inspite of his best efforts, becomes clear and solved with the help of this ancient work (i.e. the *Upaniṣads*), which is undoubtedly the first Heavenly Book and the fountain-head of the ocean of Monotheism, and in accordance with or rather an elucidation of the Qurān."[1]

It was, therefore, exceedingly fit that Dārā Shikūh, the great grand-son of the great grand-father Akbar, should have undertaken to compose a comparative account of the two great Religions of India, Hinduism and Islam, emphasising their fundamental similarities, rather than magnifying their superficial differences. Whether from the strictly philosophical and academical standpoints such similarities are more fundamental than the alleged differences, or conversely, is not the real point at issue here, The real point is this noble endeavour, on the part of a ruling Prince, to bring out, even at the cost of being mis-understood and comdemmed, what is great and good in the much-maligned Religion of his subjects. In this sense, Dārā Shikūh, the author of the "*Majna-ul-Bahrain*" and the "*Samudra-sangama*" is indeed a worthy sucecssor of Akbar, the propounder of the exquisitely unique Composite Religion of Hinduism and Islam, called *Din Ilahi*.

---

1. See Introduction to "Majma-ul-Bahrain," Asiatic Society Ed.

PART II

1. The "Samudra-Sangama"

By

DĀRĀ SHIKŪH.

(1) Date of Composition

The Sanskrit work "*Samudra-Sangama* by Dārā is the same, as stated above, as the Persian Work "*Majma-ul-Bahrain*" or "The Mingling of Two Oceans." While quite a large number of Manuscripts of the Persian work "*Majma-ul-Bahrain*" are available, it is unfortunate that only a single Manuscript of the precious Sanskrit work "*Samudra-Sangama*" is so far known to exist. [1] Fortunately, however, the text of this Manuscript is correct enough to give us a clear idea of the contents. A few differences are found between the Persian and Sanskrit versions of the work. But as they are not important enough to make any changes in the contents of the two works, these have been noticed in their respective places in the Translation, and need not be mentioned here.

The "*Samudra-Sangama*" begins as follows, after the Panegyric :—

"अथ कथयति वीतराग-विगतशोकसन्दोह-महम्मद-दाराशुकोह ।"

"Now speaks Dārā Shikhūh the *Fakir*, devoid of earthly attachments and free from all griefs."

Dārā is fond of referring to himself as "the unafflicted, unsorrowing *Fakir*", and this description of himself is found in his other works too.

The colophon to the "*Samudra-Sangama*" reads as follows :—

"सहस्रोत्तर-पञ्चषष्टितमे संवत्सरेऽस्मत्-परम-शकाब्यतीते द्विचत्वारिंशत्तमे च संवत्सरेऽस्य वीतरागस्यायुषो विद्यमाने परमेश्वरेण सत्करणीयः स्वजन-श्रेष्ठतमोऽस्मत्-परम-सिद्धः सपरिवार-प्रतिनिधि-समूहः" ।

"इति श्रीसमुद्रसङ्गमनामा ग्रन्थः परिपूर्णतामगमत् ॥"

"In the year 1065 A.H. (1657 A.D), corresponding to the forty-second year of the age of this *Fakir* (viz. Dārā Shikūh, the author), free from all earthly attachments."

"May God grant blessings to our Prophet, the best among our people, as well to his representatives, with their families".

"Here ends the treatise called "*Samudra-Sangama*".

The post-colophon reads as follows :—

"शुभं भवतु लेखक-पाठकयोः ॥श्रीः॥

संवत् १७६५ वर्षे मार्गशिर वदि सप्तम्यां चन्द्रजवारे ॥श्रीः॥"

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"May the author and the reader prosper. *Śrīḥ.*

In the Saṃvat 1765 (709 A.D.) in the month of *Agrahayāṇa* (November —December), Monday, *Śrīḥ.*

From the above colophon and post-colophon, it is quite clear that the "*Samudra-Saṅgama*" was completed by Dārā Shikūh in 1065 A.H. or 1657 A.D. when he was aged forty-two ; and that the scribe completed his copying in the Saṃvat 1765 or 1708-9 A.D.

(2) Contents of the "Samudra-Saṅgama"

The "*Samudra-Saṅgama*" begins with an Introduction, in which the author states (i) his reasons for undertaking the work, as well as refers to (ii) the readers for which it is meant. As regards (i), he says :—

"परिभाषाभेदातिरिक्तं कमपि भेदं स्वरूपावाप्तौ नापश्यम्, अतश्च द्वयोरप्येकवाक्यतामकरवं, ततश्च सत्यावाप्त्यधिकारिभिरवश्यं ज्ञातव्यानां सफलानां कतिपय-वाक्यानां सारस्यसंग्रहमकरवं, ज्ञानिनोर्द्वयोरपि मत-समुद्रयोरिह सङ्गम इति नाम चास्थापयं 'समुद्रसङ्गम' इति ।"

"But I did not find any difference whatsoever, except verbal, in the way in which (the Hindu and Muslim saints) sought to attain Truth. Hence I made these two (Hinduism and Islam) harmonious with each other. Then I made a collection of the substances of several useful texts which should certainly be known by those who are entitled to know Truth. This is the mingling of two Oceans of these two kinds of knowers (Hindus and Muslims). Hence it is given the name of "*Samudra-Saṅgama*" or "The Minghng of Two Oceans."

Thus, Dārā Shikūh says that the work "*Samudra-Saṅgama*" was composed by him for bringing to light the less known fundamental similarities between Hinduism and Islam in the midst of their more known merely verbal dissimilarities.

As regards (ii), Dārā says :—

"स्वानुभवानुसारेण च निर्णीय तत्त्वार्थं स्वकुटुम्बेष्वनुकम्पया कृतोऽयमारम्भः न पुनरज्ञानिनो विभिन्न-मत-सम्बन्धिनो बोधनेन मम प्रयोजनमिति ।"

"Having ascertained the real meaning of Truth according to my own intuition and realisation, I am beginning this (work) for the benefit of my own relatives and kinsmen, but I do not think it necessary for me to enlighten those ignorant people who entertain a different view."

Thus, Dārā meant this work to be read by the members of his own family, relatives and kinsmen only, and not by the common folk of either

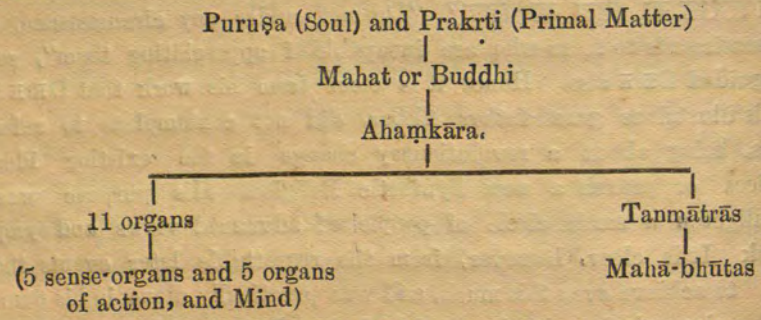
community. In the Introduction to his Persian Translation of the *Upaniṣads*, also, Dārā makes exactly the same observation. This shows that although believing in the great Monotheistic Truth, contained in Hinduism, as well as in the fundamental similarity between Hinduism and Islam, he was, at the same time, fully aware that such high and deep things were not for the consumption of the masses. The great and wise Sanskrit maxim. "अरसिकेनु रसस्य निवेदनं शिरसि मा लिख मा लिख" "Do not, under any circumstsnce, express deep sentiments to those who are incapable of appreciating them", seems to have guided Dārā also. Hence, it is clear from his work that Dārā Shikūh, like his illustrious grand-father Akbar, did not contemplate to reform the masses, bring about a revolutionary change in the existing ideas and practices or preach a new Synthetic Religion. His purpose was more to enlighten a small circle of people of advanced views and sympathetic outlook. It is clear, however, from the regrettable later events that Dārā failed to achieve even this much, and was practically alone in his own unique beliefs and convictions, in his surprisingly broad views and universal outlook.

After the Introduction, there are 22 Sections as follows :—

1. The Elements.
2. The Sense-organs.
3. Meditation.
4. The Attributes of God.
5. The Soul.
6. The Vital breaths.
7. The Four Worlds.
8. The Sound.
9. The Light.
10. The Vision of God.
11. The Names of God.
12. Apostleship and Saintship.
13. The Brahmāṇda (found in the Persian treatise, but not in the Sanskrit one).
14. The Quarters.
15. The Firmaments.
16. The Worlds.
17. Divisions of the Worlds.
18. The World of the Dead.
19. The Great Dissolution.
20. Salvation.
21. The Day and Night of God.
22. The Eternity of the Cycle of Existence.

Thus, in the Persian work there are 22 Sections (A.S.B. Ed.), but in the Sanskrit, only 21.

If we glance at the contents, the arrangement does not seem to be at all systematic, but is rather haphazard in nature. Philosophy, as well-known deals with three great problems, viz. those relating to Matter, Soul and God. These are the famous *Tri-tattvas* or Three-fold Realities : *Acit, Cit, Īsvara,* recognised by Indian Philosophical Systems in general. Again, according to Sāṃkhya theory, accepted by other Systems, the order of creation is as follows:—



Accordingly, here the sections should have been arranged as follows :—

Matter

1. The Sense-organs.
2. The Vital-breaths.
3. The Elements.
4. The Brahmāṇḍa.
5. The Four Worlds.
6. The Worlds.
7. Division of the Worlds.
8. The Firmaments.
9. The Quarters.
10. The Eternity of the Cycle of Existence.

Soul

11. The Soul.
12. Apostleship and Saintship.
13. The World of the Dead.
14. The Great Dissolution (Resurrection of the Soul).
15. Salvation (of the Soul).

God

16. The Attributes of God.
17. The Names of God.
18. The Day and Night of God.
19. The Sound (of God).
20. The Light (of God).
21. Meditation.
22. Vision of God.

2. Critical and Comparative Study

Section 1 : The Elements

In this Section, the processes of Creation [1] or *Srṣṭi* and Dissolution or *Pralaya* have been delineated, and attempts have been made to show the similarities between the Hindu and Islamic views. Accordingly, the following points of similarity have been noted :—

Stated points of similarities

(1) Number of Elements

The Elements are five in number, viz. Earth, Water, Fire, Air, and Ether.

(2) The Eternity of the Ether

The Ether, from which everything else originates, is eternal and uncreated. In the Holy Quran, there is a passage (*LV.* 26) which depicts the Face of the Lord as abiding even when everything else on earth passes away, and it is said that here "The Face" means the Ether.

(3) "Ishk" and "Māyā" as the principles of Creation

From the Ether, there arises first a substance called *"Ishk"* or Love which is the same as "Māyā" in Hindu Philosophy.

(4) The Soul of the Prophet and Hiranyagarbha

From this, again, there arises the Great Soul or the Soul of Prophet Muhammad, corresponding to Hiraṇyagarbha in Hindu Philosophy, also figuratively called "Amā" or Darkness.

(5) The Earth as the originator of all things

All objects, finally, originate from the Earth and are, again, dissolved into it.

3. Critical Comments

(1) Number of Elements

Generally speaking, there does exist a similarity between Hindu and Islamic Doctrines of Creation and Dissolution.

2 (i) The Eternity of the Ether

But it is doubtful whether really the Ether can be called eternal and uncreated according to Islamic Philosophy, as asserted above. For,

1. For an account of Hindu and Islamic views of Creation, see P.10 ff.

according to it, the world is not eternal and uncreated, as held in Indian Philosophy, and the word "Face" in the above passage seems to be more appropriate in its literal sense, and does not appear to mean "Ether".[1].

(ii) Islamic (Orthodox) Doctrine of Creation [2]

According to Islam, the universe is non-eternal, only a created effect of God, and is again destroyed by Him. According to this view, God is a transcendent Creator, who creates the world out of nothing and so is Himself not its material (Upādāna) cause, as held by the Vedantists, but only its efficient (*Nimitta*) cause. So according to this view, God Himself is never transformed into the universe.

(iii) Sūfī Doctrine of Creation[3]

According to the *Ṣūfīs* no less, whose view stands nearest to the Indian view among all the Islamic doctrines, the universe is non-eternal. Those *Ṣūfīs* (Kalābādhi, Hujwiri, etc.) who, like Orthodox Islam (see above), hold God to be merely a transcendent Creator, absolutely different from the created world in essence and attributes, never immanent in it, never transformed into it.—can, of course, logically hold, like Orthodox Islam, that God creates the universe out of nothing by an absolute act of will: God simply commands: "Be"! and the universe at once becomes, and so it is non-eternal, God alone is eternal. But the Idealistic *Ṣūfīs* (e.g. Hallāj, Jīlī, Jāmī, etc.) hold in opposition to Orthodox Islam, that the universe is nothing but the outward manifestation of God, the Absolute Thought—nothing but His objectified essence. Still they hold, like Orthodox Islam, that the universe is non-eternal. Thus, the great *Ṣūfī* Hallāj says that when God desired to project out of Himself His own essence—His supreme love and joy—He looked into eternity and brought forth from non-existence an image, an image of Himself, viz. Adam, endowed with all His names and attributes. But this is self-contradictory, for, if the image be the outer projection of God's own essence, how can it be brought forth from nothingness?

Another great Ṣūfī Jīlī [4] also holds that God brings things from *non-being* to *being in His Knowledge*, then from that to *actual being*. Hence the world is non-eternal. Jīlī himself sees the logical difficulty involved in his theory viz. that if things are brought forth from non-being to being in God's Knowledge, then it follows necessarily that at first, i. e. at the first stage, God does not know those things; then later on, i.e. at the second stage, He *comes* to know them, which is impossible for the omniscient God. So, in trying to get rid of this difficulty, Jīlī gives an ingenious solution, viz.

1. The text as is follows:—"All on the earth shall pass away. But the face of thy Lord shall abide resplendent with Majesty and Glory." (Quran *LV*. 26.)

2. See below p. 12, 13. 3. See below p. 14. 4. See below p. 14.

that, of the three states of the world,—(i) non-being (ii) potential being in God's knowledge (iii) actual being,—there is an interval of time between the last two stages and not between the first two. Thus, the first precedes the second only *logically* and not chronologically. Hence, God knows the world as He knows Himself. Yet God alone is eternal, not the world. But this, too, is equally inconsistent, for, if God knows the world from all eternity, the world, too, must be existent from all eternity ; otherwise, God cannot know it as He knows Himself. Hence here, either God had at first no knowledge of the non-existent world ; or, the world was never non-existent or outside God's knowledge.

Only a few Ṣūfis have taken the world to be eternal like God. The great pantheist Ṣūfī *Ibnu'l-Arabi*, e. g. holds that the process of creation is nothing but God's process of knowing Himself. Hence, the relation between God and the world is that between the self, the knowing subject, and itself, the known object. In knowing Himself thus, God knows the world that is in Himself, and distinguishes it as an object. Thus, the world exists potentially in God from all eternity, and creation means that God brings the world from potential being in His knowledge, and not from non-being, to actual being. Thus, the view of Arabi is far more consistent than that of Jīlī whom he precedes.[1]

(iv) Indian Doctrine of Creation : Sat-kārya-vāda.[2]

In this connection, we may discuss the Sāṃkhya and Vedānta doctrines of creation, viz. Sat-Kārya-Vāda. According to this doctrine, the effect is present in the cause from the very beginning, hence the effect is not *created* anew just at that moment, but is only *manifested* through the help of certain instrumental causes. E. g. when we churn milk and get butter from it, butter is not a newly created effect, as it was present in the milk from the very beginning in a subtle or potential form and is now manifested in a full-fledged form through the help of churning, etc. In exactly the same way, *Cit* and the *Acit*, souls and matter, lie latent in God as His *śaktis* or powers before actual creation, and come to be manifested, during actual Sṛṣṭi or creation, through the will of God. During *Pralaya* or destruction, again, they return to God and remain as His subtle powers, as before. Thus, the universe is eternal, according to the Theistic Schools of the *Vedānta* propounded by Rāmānuja, Nimbārka, Madhva, Vallabha, etc. According to *Śaṃkara*, the main propounder of the Monistic School of *Vedānta*, from the real, transcendental point of view, there is only one Reality, viz. *Brahman*, and so there is no question of creation at all. It is only from the lower empirical

1. See below p. 14.
2. See below p. 15.

standpoint, which is ultimately negated, that there is a universe and the question of creation arises. Here Śaṃkara accepts the views of Rāmānuja and the rest.

In this sense, the above statement that the *Cidākāśa* or the Universal Ether is uncreated and eternal is correct.

(v) General Comparison between Indian and Islamic Views.

But, as we have seen, according to Orthodox Islam and most of the Ṣūfīs, God alone is eternal, not the world. This is a fundamental point of difference between the Indian and Islamic views. Hence, the above statement in the text that the universal Ether is uncreated and eternal, according to Islam, does not seem to represent the view of Islam in general. [1]

(3) (i) "Ishk" and "Māyā"

The word "*Māyā*" does not mean "Love" in Indian Philosophy, but the inscrutable power of God through which the world-appearance is produced or the *Acit-Śakti* of God.

(ii) Meaning of the term "Māyā"

We may take the following text from the Śvetāśvatara Upaniṣad here ;—

"यस्मान्मायी सृजते विश्वमेतत् ।
तस्मिंश्चान्यो मायया सन्निरुद्धः ॥
मायान्तु प्रकृतिं विद्यान्मायिनन्तु महेश्वरम् (4.9–10) ।"

"From this, the Illusion-Maker or *Māyin* creates the world. And in it by illusion or Māyā the other (i.e. the individual) soul is confined. Know Prakṛti to be an Illusion or Māyā and the Great Lord to be the Illusion-Maker or Māyin."

Here "*Māyā*" is identified with *Prakṛti*, the Primal Matter, which is in the Lord from all eternity and which is transformed into the form of the world. *Prakṛti* is also called *Pradhāna*, *Avyakta*, *Tamas* and so on.

According to the Monistic School of Śaṃkara Vedānta, *Māyā* means a special power of Brahman indistinguishable from Him, through which Brahman apparently creates the *mithyā* or illusory, false world, just as a magician apparently creates a non-existent thing for deluding the spectators. (Cf Śaṃkara-Bhāṣya on Brahma-Sūtra 1.9.17, 2.1.9.)

From the *Vyavahārika* or empirical standpoint, Śaṃkara, following Śvetāsvatara Upaniṣad, identifies *Māyā* with *Prakṛti*. (Cf. Śaṃkara-Bhāṣya on the Brahma-Sūtras 2.1.14, etc.)

1. See under Section 5 on "The Soul" (3) (i).

According to the Monotheistic Schools of the Vedānta (Rāmānuja, Nimbārka, etc.) "*Māyā*" means the wonderful power of Brahman through which He actually creates the world. (c.f. Śrī-Bhāyṣa on the Br.-Sū. 1.1.1.) Or, it means *Prakrti*, the subtle, Primal Matter, present in Brahman as His *Acit-Śakti*, through which Brahman is really transformed into the form of the world.

Thus, in Indian Philosophy *Māyā* does not mean the *Cit* or the *Jīva*, the individual soul; but it means the *Acit*, or *Prakrti*, unconscious Primal Matter.

(iii) Purpose of Creation

Here, the difficult problem of the *purpose* of creation has been raised. The question is; *WHY* does God create the world? Creation is an act, and an act is due to a motive, viz. an unfulfilled desire or an unattained end. But God is an eternally perfect Being who cannot have any wants or defects, any unfulfilled desires or unattained ends.

(a) Islamic (Orthodox) view [1]

In the Qurān itself, the following are stated to be the motives of creation :—

(i) It is said first that creation is not a mere sport or whim on the part of God, but has a serious purpose behind it. We may here take the following text from the Qurān :—

"We created not the Heaven and the Earth, and what is between them, for sport

"Had it been our wish to find a pastime, we had surely found it in ourselves—if to do so had been our will." (Qurān XXI. 16-17).

(ii) In several passages,[2] it is said that, creation is meant for just ends—it is undertaken for the sake of upholding the cause of Truth and Righteousness. The following texts may be referred to here :—

"We have not created the Heaven and the Earth and all that is between them, but for a worthy (just) end." (Qurān XV. 85.)

"He hath created the Heaven and the Earth to set forth His Truth" (Qurān XVI. 3.)

(iii) It is also said that man has been created to serve and worship God. The following passage states this :—

"I have not created Jinn and men, but they should worship (serve) Me."

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1. See above p. 10, below p. 17.
2. Quran X. 5, XV. 85, XVI. 3, XLIV. 39, XLV. 22, XLVI. 3 (Yusuf Ali's Ed.)

"I require not sustenance from them, neither require I that they feed Me."

"Verily, God is the sole Sustainer possessed of might, the Unshaken." (Quran Ll, 56-58.)

Hence, it is said that the whole Universe, constantly makes obeisance to God in a humble manner.

"Do they not look
At God's creation, (even)
Among (inanimate) things,—
How their (very) shadows
Turn round from the right
And the left, prostrating
Themselves to God, and that
In the humblest manner ?"
"And to God doth obeisance
All that is in the heavens
And on Earth, whether
Moving (living creatures)
Or the Angels, for none
Are arrogant (before their Lord." [1]

(Quran XVI, 48-49)

Thus, according to the Qurān, the purpose of creation is three-fold; viz. (i) revelation of God's own supreme Truth, (ii) upholding of Justice and Righteousness, and (iii) service and worshipping of God by man. But at the same time, the Qurān is careful to point out that the creation of the world serves no purpose of God Himself, as He Himself requires no help or sustenance from it, being Himself Omnipotent.

(b) Sūfī View [2]

The Sūfī view is based on a famous Tradition (*Hadith*) viz "David enquired: 'Oh Lord! Why hast thou created mankind ?' God replied: 'I am a hidden treasure, and I would fain become known' ".

The Sūfīs, however, generally accept the above Tradition regarding the motive of creation. Thus, according to this view, God created the world and finally man in it so that He may become known to him. This is interpreted by the Idealist Sūfīs, like Ibnu'l-'Arabi, Jīlī, etc to mean that man's knowing God is but another name for God's knowing Himself. God desires to know His own essence fully, to manifest the inner potentialities of His own nature. Accordingly, He emerges out of His state of Pure Essence and Abstract Unity and manifests Himself in the world of plurality, and

1. Trans. by Yusuf Ali. 2. See above p. 10.

finally, in Man and sees Himself in him (viz. in the Perfect Man). Thus, the universe is regarded by these Sūfīs as the mirror of God in which He sees Himself. But it is only an unpolished mirror, reflecting as it does, only a few attributes of God. Man, rather the Perfect Man, who has here and now realised his oneness with God, is the polished and perfect Mirror of God, being His full and complete manifestation on earth. Thus, through the Perfect Man, God knows Himself completely, and creation is due to this desire for self-knowledge on the part of God. God, thus, bifurcates Himself into two, so to speak, and becomes at once the knower and the object known, the lover and the beloved. But this desire for self-knowledge does not imply any want or imperfection on His part, for, really He knows Himself fully from all eternity, yet wants to know Himself through another. As Jāmī says : "Although He beheld His attributes as a perfect whole in His own essence, yet He desired that they should be displayed to Him in another mirror."

Here in the *Samudra-Sañjama*, as Dārā has mentioned "*Ishk*" or "Love" as the substance from which the world is produced, he has, most probably, the view of the famous Monistic Sūfī Hallāj in mind. According to him, in the beginning, God is a perfectly undifferentiated Being, a pure Essence without any limiting attributes, a pure Unity, simple and alone. But later on, He desires to project out of Himself His supreme joy, that Love in aloneness, so that He may behold it and speak to it. Accordingly, He creates man in His own image out of His own Essence or Love. Thus, the principle of Creation is Love or Joy alone.

According to the Great Sūfī Rūmī, the purpose of Creation or descent of the soul from God cannot be known by reason. But the purpose of Evolution or ascent of the soul to God is Love.[1]

(c) Vedānta View

According to the Vedānta View[2], creation is but a 'Līlā' or an act of sport on the part of God : "लोकवत्तु लीला-कैवल्यम्"—(Brahma-sūtras 2. 1. 32.). Thus, it does not imply any want or imperfection on the part of God, but arises out of the fullness of His Nature, out of the abundance of His Bliss. Just as a king engages himself in sports, after completing his royal duties, not for fufilling any unfulfilled desires or removing any wants, but simply for giving an expression to the exuberance of his joy—so God, too, sportingly creates (either *apparently*, as held by the School of Absolute Monism of

1. See under Section 2. Critical Comments (4) (iii) (d).
2. See p. 11. Also Section 1 (5) (iii), Section 2. Critical Comments (4) (v).

Śaṃkara,—or *really*, as held by the Qualified Monism of Rāmānuja etc.) out of His ever-perfect Nature, ever-full Bliss. Hence, in the *Tattiirīya-Upaniṣad*, it has been said beautifully—

"आनन्द्याद्धेव खल्विमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति, आनन्दं प्रयन्त्यभिसंविशन्तीति ।"

"All these beings, verily are born from Bliss. Being so born, they are sustained by Bliss. To Bliss, again, do they return and enter." (3 6).

But it is pointed out by the Indian Philosophers at the same time that Brahman's indulgence in this cosmic sport, though not serving His own purpose, as ordinarily understood, is not entirely motiveless, as it is essentially guided by the demands of Morality and Justice. Thus, though creation is a sport, it is by no means a senseless, arbitrary one. The eternal Law of Karma, which is the Law of Justice, demands that each and every free and responsible agent should experience the results or fruits (*karma-phala*) of his own actions (*karmas*), good or bad. But as the fruits of all the numerous karmas cannot be experienced in course of the same life, the individual has to be born again,—and this goes on and on.

But unless these Karmaphalas are fully experienced, no salvation is possible on the part of the individual. Hence, creation has a moral necessity behind it. God creates each new world in accordance with the past *Karmas* of the individuals; and it is these Karmas that determine the nature of every new creation and the destinies of different individuals therein. So Brahman cannot be made responsible for the suffering and varying lots of individuals—it is the individuals themselves who are responsible for these through their own *Karmas*. Hence in the Brahma-sūtras (2. 1. 34), it has been said :—

"वैषम्य-नैघृण्ये न सापेक्षत्वात्"

That is, God cannot be accused of partiality and cruelty, for, as Śaṃkara says : "ईश्वरस्तु पर्जन्यवत् द्रष्टव्यः" (Śaṃkara-bhāṣya 2. 1. 34). That is, God may be compared to a cloud. The cloud, as rain, is the common cause of the growth of all kinds of plants, good or bad; but the differences among these plants is not due to the rain, which pours down on all equally, but to the differences in their own seeds respectively.

(*d*) General comparison between Indian and Islamic Views.

As pointed out above, Dārā is wholly wrong here in taking "*Ishk*" or "Love" of Islamic Philosophy as parallel to "*Māyā*" of Indian Philosophy. Still, it may be said that there is a general agreement

1. See below under Section 22 on "Salvation".

among the Indian and Ṣūfistic views as regards the purpose of Creation, when it is asserted in both the systems that Creation is not due to any want or imperfection on the part of God, but to the expression of His infinite Joy or Love. More specially, the view of Hallaj reminds us of that of Vallabha (*Śuddhādvaita* School) according to whom also God created man in His own Essence as His playmate, so that Creation is but a cosmic sport on the part of God with Himself. But apart from this general similarity, we must not press the matter further. For, *Karma-Vāda* or the Law of Karma, and its corollary, *Janma-janmāntara-Vāda* or Doctrine of Re-births, essentially associated with Indian doctrines of Creation, find no parallel in Islamic Philosophy, not even in Ṣūfism. [1]

The Quranic view, first, that Creation is not a sport seems to be directly opposed to the Vedānta view of *'Līlā'*. But the real purpose behind the former view viz. that Creation is not a mere whim on the part of God, but serves just ends, is quite consistent with the Indian view that Creation is not an arbitrary act, but serves the ends of Justice and Morality, according to the *Karmas* of individuals. However, the difference here is that the Qurān takes into account only the present lives of individuals and their acts therein in connection with the dispensation of Justice ; but Indian Philosophy, as we have seen, counts all the numerous past *Karmas* done by the individuals in their previous lives.

Secondly, according to the Qurān, God, no doubt, reveals His Truth in the world, but He Himself is not transformed into it and immanent in it. But according to the Indian view (*Vedānta*), God's own Nature, Essence or *Svarūpa* is transformed into the form of the Universe itself [2], and He is immanent in it.

Thirdly, according to the Qurān, God creates man to serve and worship Him. But according to Indian Philosophy, man has been created, in accordance with his past *Karmas*, to work out his own salvation or *Mukti*, through whatever Path he may choose—*Karma-Yoga*, *Jnāna-Yoga*, *Bhakti-Yoga* : The Path of Unselfish works, the Path of Knowledge, or the Path of Devotion.

Thus, there are differences between Qurānic and Indian views regarding the above two points.

(4) (i) The Soul of the Prophet and Hiranyagarbha.

In the Qurān itself, Muhammad is explicitly said to be an Apostle[3] only and a human being [4]. Thus, here he has no cosmological function, but only

1. See below under section 22 on Salvation.
2. *Advaita-Vāda* naturally does not accept this view.
3. Quran III, 144.
4. See Section 12 (i) (ii) under Islamic (Orthodox) view.

a religious and an ethical one. But in some later Ṣūfī systems, he is endowed with both a cosmological as well as an ethical function.[1] Thus, in these systems, the Soul or the Light of Muhammad is spoken of as the first emanation from God and the archetype of the whole universe. But still it does not seem at all appropriate to compare the Prophet Muhammad with Hiraṇyagarbha[2], for the standpoints are entirely different here. On the one hand, the Prophet does not seem to have so much importance in the metaphysical scheme of Creation and Dissolution in Islamic Philosophy, as Hiraṇyagarbha in Indian Philosophy. On the other hand, Hiraṇyagarbha is not a Prophet as well, real and living, to guide and inspire people, but rather a figurative name for the aggregate of souls. Thus, he has no ethical importance.

(ii) Creation from Darkness : Indian and Ṣūfī Views.

In this connection, the following accounts from the *Upaniṣads* may be taken :—

In the Bṛhadāraṇyaka Upaniṣad (*1.2*), it is said that in the beginning, there was nothing, everything was covered by Death (*Mṛtyu*), from that sprang up Water, Earth and Fire. Then, in 1.3.28, Death (*Mṛtyu*) is identified with Darkness (*Tamas*).

In the *Subala Upaniṣad* (1. 1-3), the account given is as follows : "What was then existent ?" He said to them ; 'Neither Being, nor Non-Being. From Him, Darkness arises ; from Darkness, *Bhūtādi* (*Tāmasa Ahaṃkāra*) ; from *Bhūtādi*, Ether ; from Ether, Air ; from Air, Fire ; from Fire, Water ; from Water, Earth.' "

According to the famous Ṣūfī Jīlī[3], when at first God is a Pure Being or a Pure Essence, His inner aspect is called *"dark mist"* or *"blindness"* (*al-'Ama*). In this state, the Pure Essence is wholly sunk in itself, and its relation to out-wardness, i e. to itself as the 'other', is wholly negated. Hence, it is a state of bare potentiality, "the immanent negativity" of the Essence. In that sense, it may be figuratively called 'darkness'.

(5) (i) The Earth as the originator of all things.

In a sense, it is right to say that all physical objects arise from the Earth and are dissolved into it, as, generally speaking, the Earth is taken to be the last of the Five Great Elements (*Mahābhūtas*), from which all worldly

1. See under Nasafi, P. 23 Jili (p. 25), See also Section 12 (i) (iii) under Sufi view of "Perfect Man".
2. See P. 23. 3. See Pp. 10, 14, 25.

objects are created. Still, according to the Indian view, this Earth is not pure Earth, but Earth as mixed up with other four great Elements, in accordance with the process of Quintuplication (*Pañcī-Karaṇa*)[1]. According to the Qurān also, man is created out of earth or a lump of clay.

(ii) Upanisadic Doctrine of Creation.

In this connection, we may refer to doctrines of Creation, as found in some of the Upaniṣads.

For example, in *Bṛhadāraṇyaka Upaniṣad* (1.2.2.), it is said that from Death, there first arose Water. The cream (*śara*) of Water, when solidified, became the Earth. Then, when Death became exhausted and hot, Fire arose.

There is also another account given in Bṛhadāraṇyaka Upaniṣad (1. 4.)

In Chāndogya Upaniṣad, (6.1.) it is said that the *Sat* (Undifferentiated Brahman), desiring to be many, created Fire ; Fire, desiring to be many, created Water ; Water, desiring to be many, created Earth. So, the order of Creation is Fire, Water, Earth. In Chāndogya Upaniṣad (6.3), the famous doctrine of *Trivṛt-Karaṇa* or triplication has been propounded. That is, the three elements : Fire, Water and Earth, became inter-mixed in such a way that fire became $\frac{1}{2}$ Fire $\frac{1}{4}$ Water $\frac{1}{4}$ Earth ; and so the other two as well. Other objects were created from Fire, Water and Earth inter-mixed in this way.

In *Taittirīya Upaniṣad*, (2.1), the process of creation is described as follows : "From the Soul, Ether originates ; from Ether, Air ; from Air, Fire ; from Fire, Water ; from Water, Earth ; from Earth, plants ; from plants, food ; from food semen ; from semen, men."

In *Aitareya Upaniṣad* (1.1), it is said that the Soul desiring to create worlds, created the worlds of water (*ambhas*), rays (*marīcin*), death (*mara*) and waters (*ap*), i.e. the worlds above heaven, the atmosphere, the earth and the worlds below it.

The account of creation, gi en in *Subala Upaniṣad*, has already been referred to.[2]

(iii) Vedānta Doctrine of Creation.[3]

The *Vedānta*, generally, accepts the above *Taitlirīya Upaniṣad* account and the *Sāṃkhya* view of Creation, with the fundamental difference that while the *Sāṃkhya Prakṛti* is independent, the *Vedānta Prakṛti* is but the *Acit-śakti* of Brahman, and as such is wholly dependent on Him. Thus, from

1. See p 20. 2. See p. 18. 3. See Pp. 11, 15.

Prakṛti, there arises *Mahat*; from the *Mahat*, *Ahaṃkāra*; from *Sāttvika Ahaṃkāra*, the five sense-organs, five organs of knowledge and mind; from Tāmasa Ahaṃkāra, the five *tan-mātras* or subtle elements, viz. Ether, Air, Fire, Water and Earth. Then these are inter-mixed in such a way that Ether=$\frac{1}{2}$ Ether, $\frac{1}{8}$ Air, $\frac{1}{8}$ Fire, $\frac{1}{8}$ Water, $\frac{1}{8}$ Earth, and so the rest. This is called "*Pañcī-Karaṇa*" (Quintuplication). From these subtle elements, the five gross elements of Ether etc. arise; and from these, all other objects of the world. (cf. *Brahma-sūtras* 2. 3.)

The dissolution is in the reverse order. (cf. *Brahma-sūtras* 2.3.14)

Section 2 : The Sense-Organs.

In this Section, an account is given of the creation of the Sense-organs, Internal Organs, Organs of Action, as well as of their nature and special functions. The following points of similarity between the Hindu and Islamic views have been noted.

Stated points of Similarity.

(1) Number of Sense-Organs.

The Sense-organs or Organs of Knowledge are five in number, viz. Nose, Tongue, Skin, Eye and Ear. They spring respectively from Earth, Water, Air, Fire, and Ether.

(2) Number of Internal Organs.

According to both the views, the Internal organs are five in number, viz., Mind (*Manas*), Intellect (*Buddhi*), Emperical Self (*Citta*), Ego (*Ahaṃkāra*) and Internal Organ (*Antaḥkaraṇa*), the last, according to the Hindu view, being the aggregrate of the first four.

(3) Number of Organs of Knowledge

According to both the views, the Organs of Knowledge too, are five in number, viz. Vocal Organ, Hand, Feet, Anus and Generative Organ.

(4) Doctrine of Evolution.

The Sāṃkhya theory of Creation or Evolution has been referred to, the assumption being that it is found, in some form, in the Islamic view no less.

(5) God's Immanence.

God, the Creator, is immanent in the universe of souls and matter, the created effect.

(6) Meditation on Sound.

Both the Hindu and Muslim saints practise meditation on Divine Sound (*Anāhata-śabda*).

Critical Comments

(1—3) Number of Sense-Organs, Internal Organs and Organs of Action.

There is a general agreement between Hindu and Islamic Theories as regards the number and nature of the above Organs.

(4) (i) Doctrine of Evolution.[1]

The word "Evolution" is here taken in a special sense. It really means a gradual progress or development of lower forms to higher forms. But the Sāṃkhya Doctrine of Creation, although called "Evolution" for want of a better name, is not really of this kind. In this case, it only means a gradual unfoldment of what is contained in the preceding stages in grosser and grosser, more and more complex forms, through successive stages. (See below)

(ii) Islamic (Orthodox) Doctrine of Evolution.[2]

In Orthodox Islam, no doctrine of Evolution is found but rather a theory of Special Creation or creation of objects as distinct from one another from the very beginning in accordance with the wish of God. According to the Qurān, God creates the world out of nothing in six days. He simply says; "Be", and all things become at once. Thus, there is no distinction between God's Word and Deed, God's Word is itself the Deed, and there is no intervention of any other condition between His Will and its consequences. God is, as such, independent of material and efficient or instrumental causes.

"Sole Maker of the Heavens and the Earth. And when He decreeth a thing, He only saith to it; 'Be' and it is". (Qurān II. 111.)[3]

"Your Lord is God, who in six days created the Heavens and the Earth and then mounted the Throne. He throweth the veil of night over the day: it pursueth it swiftly. And He created the sun and the moon and the stars, subjected to the laws of His behest.". (Qurān. VII. 52).[4]

As regards the creation of Man,[5] the Qurān says that Man is created out of a lump of clay, or from a clot of blood, produced from this lump of clay. In another place, it is said that God creates man from water.[6]

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1. See under Section 7: "Four Worlds".
2. See Pp. 10, 13.
3. Cf. also Quran XVI. 40, XXXVI. 82, XL. 68, LIV. 50 Yusuf Ali's Ed).
4. Cf. also Quran XXXII. 4, LVII. 4. (Yusuf Ali's Ed.)
5. Under Section Critical Comments (i) (ii). 6. Op. cit. XXV. 54

Then God breathes into him (Adam) His spirit, and asks all the Angels to bow down to him.

"Now of fine clay have we created Man.

Then we placed him, a moist Germ, in a safe abode.

Then we made the moist Germ a clot of blood, then made the clotted blood into a piece of flesh, then made the piece of flesh into bones, and we clothed the bones with flesh, then brought forth man of yet another make." [1] (Qurān XXIII. 12-14).

"Thy Lord said to the Angels 'Verily, I am about to place one in my stead (a Vicegerent) on earth." (Qurān II. 29).

"And when we said to the Angels: 'Bow down and worship Adam', then worshipped they all, save Eblis". (Qurān II. 32)[2].

(iii) Sūfī Doctrines of Evolution [3]

Here we may briefly discuss the views of five prominent Ṣūfīs, viz. Ibnul Ārabi, Nāsafi, Shabistari, Rūmī, Jīlī and Jāmī.

(a) Ibnul Arabi's View[4]

As we have seen the central doctrine of his system is the Unity of Being and the Perfect Man.

He speaks of two aspects of God, viz. God as the Absolute, a Pure Being, or a Simple Essence, devoid of attributes and relations; and God as Divinity, an Essence endowed with attributes. The first is the unmanifest and the second the manifest form of God. Through a logical necessity of knowing Himself, God moves down from His unmanifest state of Pure Essence, and evolves, through a series of five planes, until He finds His complete manifestation in the Perfect Man and knows Himself completely. These five planes are :—the plane of Essence; the plane of Attributes; the plane of Actions; the plane of Similitudes and Phantasy or imaginal thoughts (Khyal), i.e. the plane of the intelligible world or the world of Ideas, prototypes or universals; the plane of Sense and Ocular Vision or the plane of the sensible world, i.e. of the particulars corresponding to the universals. Each succeeding plane is a copy of the preceding one.

Here we find that God gradually becomes particularised, and there is a descent from the more perfect to the less perfect. But when in the sensible world, there is the rise of Man, rather Perfect Man, there is an ascent.

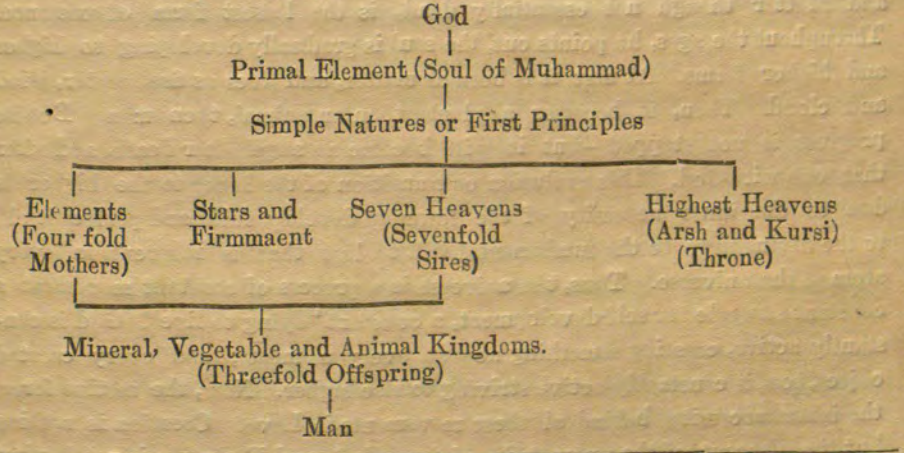
1. That is, a perfect man with body and soul. cf. XV. 26—33 (Yusuf Ali's Ed.)
2. Cf. also XV 26-33 (Yusuf Ali's Ed.)
3. See under Section 12 'Perfect Man' and Seetion 17 "Divisions of the World"
4. See Pp. 11, 14.

(b) Nāsafi's View[1]

We may take the following account given by Nāsafi[2] as a typical one.

According to Nāsafi, in the very beginning, God creates the Primal Element out of Himself in the twinkling of an eye, without any medium whatsoever. This Primal Element is variously termed as the "Pen" (as it writes out the universe at the command of God), Primal Intelligence, Constructive Spirit, Spirit of Muhammad[3] and so on. It is exceedingly subtle and is perfect wisdom. It alone has a direct connection with God, and is ever-present in Him, ever-seeking Him. From the Primal Element springs forth the entire universe. Thus, from the Primal Element, first, the Simple Natures or First Principles arise ; from them, Heavens, stars and the firmanent, intelligence, souls, elements and natures ; from them, again, compound bodies or mineral, vegetable and animal Kingdoms ; and last of all, Man. There are nine Heavens, the highest of which is called the Heaven of Heavens or the throne of God. Each of these has intelligence and a soul, higher and more subtle in proportion to their order, and the intelligence of the highest Heaven is called Primal Intelligence. Man is the crown and end of creation. Man attains perfection when he attains intelligence. Thus, intelligence is the beginning, as well as the end of creation. From the Primal Element to Man (or Perfect Man), there is a complete circle from intelligence to intelligence in the descent of God to Man and the ascent of Man back again to God.

Thus, the order of creation is as follows :—



1. See Pp. 14, 17.
2. Cf. Nasafi's "*Maqsad-i-aqsa*" (Furthest Aim), a Persian treatise on Theosophy, largely based on the teachings of the famous Sufi Ibn 'Arabi'.
3. See p. 17.

Here, also we have a mixed kind of scheme. When we proceed from the Primal Element to the Simple Natures or First Principles ; from that to the Elements, Stars and Firmament, and Heavens ; and from these, again, to the Mineral, Vegetable and Animal Kingdoms—we gradually descend from the higher to the lower. But when we proceed from the above three Kingdoms to Man—we all at once ascend from the lower to the higher. [1]

(c) Shabistari's View.

According to Shabistari also, Creation is a process of successive emanations from God through which He is reflected in Non-being. The first emanation is Universal Reason (cf. Neo-Platonic 'logos') ; the second, Universal Soul (cf. Neo-Platonic 'Pneuma') ; the third, the Highest Heaven (Arsh, the ninth Heaven or the Heaven of Heavens) ; the fourth, the Throne (the eighth Heaven) ; then the other seven Heavens or heavenly bodies ; then the four elements ; then the three Kingdoms (mineral, vegetable and animal ; and last of all, Man. Man is, thus, last in order of time, but first in order of thought, as the entire creation is really for the sake of Man.

Here, also we have a mixed kind of Evolution. [2]

(d) Rūmī's View

In the system of the celebrated Ṣūfī Jalāl-ud-Dīn Rūmī, we find a real kind of doctrine of Evolution as a constant process of progress or development from the lower to the higher. According to him, the whole world is animate, and Matter though not essentially dead, is the lowest form of existence. Throughout the ages, he points out, the soul is gradually developing to higher and higher forms. At first, it is born as matter, and lives as fire, water, wind and cloud. Then, it becomes a plant, then an animal, then, man. But its progress is not stopped—but it will become an angel after death, and after that, one with God. This evolution or transition of the lower to the higher is due to the inner necessity of the lower to develop, fulfil and perfect itself, to the divine urge, to the fundamental will to live that is inherent in every atom of the universe. Thus, the universe is a process of constant movement, a constant struggle for self-development, a constant "dying to live". God is constantly active, creating something new at every moment ; and every created object, too, is constantly active striving to rise higher. Now, the motive force, the inner necessity behind all these movements is Love. Creation is nothing but the descent of the uncreated soul from God, and Evolution is nothing but the ascent of the soul to God. The 'why' and 'how' of Creation or separation

1. See under Section 12 (i) (iii) under Sufi view of "Perfect Man".
2. See under Nasafi. P. 23.

between God and the soul are beyond the grasp of human reason. But the purpose behind Evolution or re-union of God and the soul is Love which impels the soul to rise to higher and higher forms and finally be united with the Beloved. Thus, according to Rūmī, Love is not only an individual sentiment, but a cosmic force, the beginning and the end of life.[1]

(e) Jīlī's View

According to Jīlī,[2] just as man is the image of God, so the universe is the image of man. At first, God is wholly unmanifested, a Pure Essence, "a hidden treasure", "a dark mist". Then, wishing to manifest Himself, He creates the form of Muhammad from the Light of His Name : "The Almighty Maker," contemplates it with His Name : "The All-subduing Giver", and shines on it with the Name : "The Gracious Pardoner". Then, it splits into two halves—from the right half God creates eight Paradises, from the left half Hell. Then, again, when God looks upon the Light of Muhammad with the look of Perfection, it dissolves and becomes water. Then, God looks at it with the look of Grandeur and it becomes waves and foam. Then, from the foam, the gross portion of the water, God creates seven earths and their inhabitants. From the subtle portion of the water, He creates seven Heavens and their Angels. Out of the water, He further creates seven seas encompassing the world.

The seven earths are as follows :—(i) Earth of souls, inhabited by human beings. Originally, it was milk-white in colour, but after the fall of Adam, it has become dust-coloured. (ii) Earth of Devotions, emerald-green in colour, inhabited by the Jinn who believe in God. (iii) Earth of Nature, saffron-yellow in colour, inhabited by the Jinn who do not believe in God. (iv) Earth of Lust, blood-red in colour, inhabited by devils, the offspring of Satan. (v) Earth of Exorbitance, indigo-blue in colour, inhabited by demons. (vi) Earth of Impiety, night-black in colour, inhabited by the most evil Jinn. (vi) Earth of Misery, inhabited by huge snakes and scorpions.

The seven Heavens are as follows :—(i) Heaven of the Moon, silver-white in colour, the residence of Adam. (ii) Heaven of Mercury, grey-coloured, the dwelling place of Angels. (iii) Heaven of Venus, yellow-coloured, inhabited by Angels having various tasks. (iv) Heaven of the Sun, inhabited by most of the Prophets. (v) Heaven of Mars, blood-red in colour, inhabited by the Angel of Death. (vi) Heaven of Jupiter, blue-coloured, the residence of the Mercy Angels. (vii) Heaven of Saturn, black in colour, the first to be created from the Light of the First Intelligence.

1. See p. 15.
2. See P. 14

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Paradise is the manifestation of God's absolute Beauty (Jamāl), and Hell of His absolute Majesty (Jalāl). There are eight Paradises. The first is gained through good works ; the second through good thoughts and beliefs ; the third through God's grace, and is inhabited by persons of every Religion and sect ; the fourth, fifth, sixth and seventh are inhabited by saints in order of their holiness, the eighth (Arsh) is the highest Paradise where none except Muhammad can enter.

According to the general doctrine of this School of Sūfism, this, too, is a mixed kind of Evolution. [1]

(f) Jami's View.

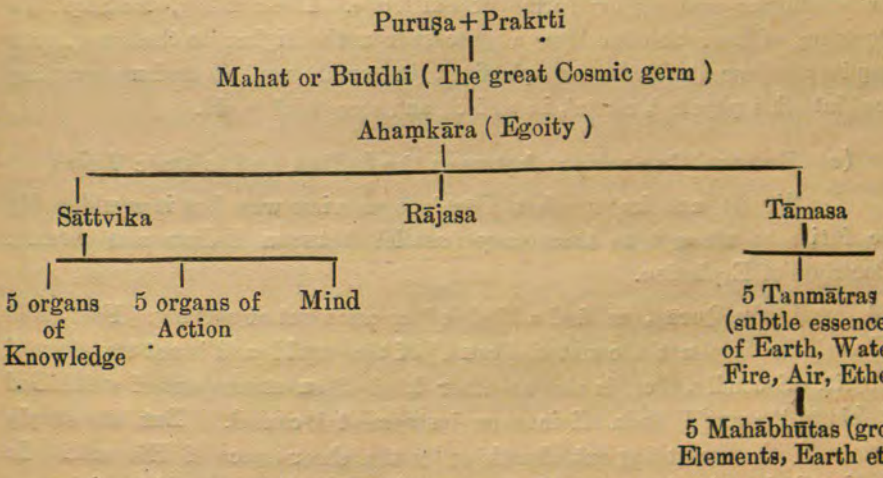
According to him, the Absolute has different degrees. The *first degree*, is the unmanifested and unconditioned state of God, devoid of all relations and limitations, and as such, wholly unknowable. The *second degree* is the display of God Himself to Himself, in an inward, subjective revelation. This is called the "First Emanation" or the "Most Holy Emanation" or Universal Reason. This is the World of Ideas or archetypes, from which issues the Sensible World. The *third degree*, the Degree of Divinity, called "unity of the Whole Aggregate" is the "Second Emanation," or "Holy Emanation" or Universal soul, containing all particular souls, rational, animal and vegetative. This is the Sensible World, a copy of the Intelligible World. The *fourth degree* is the manifestation in detail of the third degree. The *fifth degree* is the degree of mundane existence and contingency. The sixth degree is the manifestation in detail of the above one.

(iv) Sāmkhya Doctrine of Evolution.[2]

The traditionally atheistic Sāṃkhya Philosophy, as is well-known, attempts to explain the world-creation by two opposed realities, *Puruṣa* (soul) and *Prakṛti* (Primal Matter). Puruṣa is consciousness or intelligence in essence, yet inactive ; Prakṛti is devoid of intelligence, yet active in nature. Hence, creation is due to the Saṃyoga *i.e.* contact or association between *Puruṣa* and *Prakṛti*, the intelligence of *Puruṣa* guiding the activity of *Prakṛti*. Thus, just as a lame man and a blind man, lost together in a forest, help each other to get out of it, the blind man carrying the lame man and the lame man directing the way to the blind man—so *Puruṣa* and *Prakṛti* co-operate to produce the world and *Prakṛti*, the very subtle, fundamental,

1. See Pp. 22ff.
2. See of 8, 11.

Primal Material Force, is gradually transformed into the forms of different wordly objects. The different stages in this process are as follows :—



It is to be noted here that the question of higher or lower, in the Western sense, does not really arise here, as, all the evolutes, from *Mahat* to *Mahābhūtas*, are equally low, being all products of *Prakṛti*. *Prakṛti* contains the germ of the whole universe, and it is this material world that becomes gradually manifested out of it through this process of Evolution. Thus, this is only a process of making the potential actual, the unmanifest manifest, the implicit explicit. E. G. the seed is gradually manifested into the form of the tree. Here, there is no question of taking the tree as higher than the seed or *vice versa*. For, according to the Sāṃkhya Doctrine of *Sat-Kārya-Vāda*[1] the cause and the effect are identical in essence, only, but different in form. Hence, the cause and the effect are not higher or lower, more perfect and less perfect respectively. They are only earlier and later in point of time, as well as simpler (being unmanifested) and more complex (being manifested, and as such, having more parts, functions etc.), more subtle grosser, in point of nature.

The fact is that the Sāṃkhya Theory of Evolution is but a process through which the non-physical soul becomes involved in the physical world, coming to acquire a physical body and being born in the physical universe, according to its past Karmas. Hence, this theory of Evolution is absolutely distinct in spirit from the Western theories of Evolution, whether mechanical-according to which higher and higher forms of life are being evolved in the world in accordance with the principles of 'Struggle for existence', 'Natural

1. See pp. 11.

Selections' and 'Survival of the Fittest',—or teleological, according to which God, the Absolute Thought, is progressively realising Himself in the world through higher and higher forms of existence. If anything, the Sāṃkhya Doctrine of Evolution is rather a process from the higher to the lower, as it implies the descent of the non-physical, immortal, perfect, and unsorrowing soul into this physical, mortal, imperfect, and sorrowful world.

(v) General Comparison between the Indian and Islamic Views

We do not know what Dārā's own view was, but it would really be futile to attempt to trace any parallel between Indian and Islamic Doctrines of Evolution.

In the Qurān, we find a kind of creation out of nothing. First, God Himself is here not the material cause[1] of the world and is not transformed into it. Secondly, there is also no other kind of substance out of which God fashions the world as an efficient or instrumental cause[2]. But He simply brings forth everything out of nothing by the sheer force of His will. In Indian Philosophy, however, this doctrine of creation[3] out of nothing is never accepted. According to Schools, like the Nyāya-Vaiśeṣika, God is only the efficient cause of the universe, and creates it, not out of nothing, but out of nine co-eternal substances : earth, water, fire, air, ether, space, time, mind and soul. Again, according to Schools like the Vedānta, God is at once the material and efficient causes of the universe ; and creation means nothing but a projection of His *cit* and *acit śaktis*, through which souls (*cit*) and matter (*acit*), potentially contained in the Organic Whole or Concrete Unity of Brahman or Īśvara, are manifested, and God is, thereby, transformed into the Universe. This is the Vedānta view of *Pariṇāmavāda*[4] or transformation of God, the Cause, into the world, the effect. Thus, in neither case do we have a theory of creation out of nothing.

As for the rest, there is no question of comparing the Qurānic view with the Indian one, as the Qurān does not recognise Evolution.

If we, again, take the Ṣūfi Doctrine of Evolution, apart from the details or the successive stages which are quite different in the Indian and Ṣufi Systems, there is also some more fundamental differences between the two. First, the first evolute, *viz.* the Primal Element, is conceived to be supremely intelligent and in constant communion with God Himself in Ṣufism.

1. *Upādāna-Kāraṇa* as a lump of clay is of the clay-jar.
2. *Nimitta-Kāraṇa*, as a potter with his instruments etc. is of the clay-jar.
3. See Pp. 16, 20, 11, 15.
4. The Advaita School of the Vedanta naturally does not accept this view of *Pariṇamavāda*.

But in the traditionally atheistic Sāṃkhya system, *Prakṛti*, which is gradually transformed into the form of the world, is wholly unconscious in nature. Even in the Vedānta System, where *Prakṛti* is taken to be the *acit-śakti* of God, it is conceived as unconscious and physical in nature as opposed to the *cit-śakti*. Secondly, as pointed out above[1], Evolution in Indian Philosophy is not a descent of God to man through various stages, as held by Nasafi. It is but a process for supplying a field for the soul to experience its *Karma-phalas* and thereby, through other *Sādhanas* or means, attain Salvation or Mukti. Thirdly, Evolution in Indian Philosophy also does not mean the ascent of man to God through various stages, as held by Rūmī. According to the Indian view, it is not essential for the soul to pass through these stages : matter, plant, animal, man, angel, God. According to the Jaina view, the whole world is animate, and a kind of life and consciousness are present in the so-called material objects. Thus, according to this view, there are higher and higher grades of souls, viz. :—souls residing in earth, water, fire, air, and plants, having the sense of touch only ; souls of shells, snails etc. having the senses of touch and taste only ; souls of ants, leeches etc. having the senses of touch, taste and smell only ; souls of bees, mosquitoes etc. having the senses of touch, taste, smell and sight only ; and souls of animals and human beings having all the five senses *viz* touch, taste, smell, sight and hearing ; and finally the "*Jinas*" or the freed souls, having infinite knowledge, belief, power and bliss. According to the Vedānta, however, the world is not animate. But in no Indian system, the above kind of progressive development of the soul is thought essential. Everything depends on the *Karmas and Sādhanas* of the souls themselves. If these be of a supremely excellent nature, even a being of the lowest level may be re-born as a high being or even attain salvation at once. Conversely, if *Karmas* be sufficiently heinous, even a being of the highest level may be degraded at once to the lowest level in the next birth. Further, according to the Vedānta, there cannot be any evolution of Matter to Soul, for Matter and Soul are two separate co-eternal entities, two separate *Śaktis* or *Guṇas*, powers or attributes of God, manifested out of Him, as separate from the very beginning. In Indian Philosophy, in general, the theory of Biological Evolution or the view that lower forms of life gradually develop into higher forms is not found.[2]

(5) (i) God's Imnanence

This is a fundamental philosophical problem. The point at issue here is as to whether God, the Creator, is present in the universe, the created effect ; or whether He remains outside it, after once creating it. All sorts of views have been held in the different systems of Philosophy, giving rise

1. Sec. Ph. 27-28 2. Op. cit.

to three main theories with regard to it, *viz.* Deism, Pantheism and Panentheism. According to Deism, which is Dualistic in nature, God, at a certain point of time, designed a universe of finite things in His thought, and then realised His idea by creating, out of nothing, such a world outside Himself. Thus, He is wholly transcendent to the world. According to Pantheism which is Monistic in nature, God and the world are identical, so that God is wholly imnanent in the world. According to Panentheism, God is transformed into the world, no doubt but is not identical with it, being something over and above it. Thus, while Pantheism is All-God Theory, Panentheism is All-in-God Theory. According to Pantheism, God is the world and the world is God—the two being entirely identical. According Panentheism, God is in all things and all things are in God, yet God is both transcendent to the world and imnanent in it—the world is God, but God is not the world.

(ii) Islamic (Orthodox) View

The Orthodox Islamic view with regard to this is a kind of Deism. That is, although God is Creator of the world, He Himself is not transformed into and imnanent in it. The world is created by Him out of nothing and remains an outside product, externally controlled by Him.

The Quran recognises the omnipresence of God. We may here take the following beautiful text :—

"The East and the West is God's, therefore, whichever way ye turn, there is the face of God" (Quran II, 109.[1])

It is also said in the Qurān that God is always very near man. There is also a beautiful passage, to this effect :—

"We created man and we know what the soul whispereth to him, and we are closer to him than his neck-vein" (Qurān II. 15.[2])

But although God is present everywhere and very close to everyone, He is not actually present *in* the world or immanent *in* it, but remains a transcendent Sustainer, Controller, Guide.

(iii) Sūfī View

The Ṣūfī view is generally Panentheistic. That is, according to it, God is both transcendent to and immanent in the world. We may, however, notice here briefly, the five main Ṣufī views with regard to this question.

1. Cf. also VII, 7, (Yusuf Ali's Ed.)
2. Cf. also II. 186, XXIV. 50, L. 16., LVI. 85 (Yusuf Ali's Ed.)

(a) View of Panentheistic Sūfīs

As stated above, according to most Ṣūfīs, God is both transcendent and immanent, He is omnipresent and, as such, pervades, permeates, pulsates through every single atom of the Universe. The famous Ṣufi Mahmud Shabistari, in his celebrated Persian treatise on Ṣūfism, named *"Gulshan-i-Rāz"* ("The Mystic Rose-Garden"), says beautifully in one place :—

"Beneath the veil of each atom is hidden
The heart-ravishing beauty of the Beloved's Face."

Yet, God, in His infinite Nature, transcends the world and is more than it.—He is *in* the world, but not commensurate with it. As another celebrated Ṣūfī Faridud-Din Attar says—

"The word is full of Thee, and Thou art not in the world.
All are lost in Thee, and thou art not in the midst."

(b) View of Pantheistic Sūfīs

Some Ṣūfīs, mainly the school led by the great Ṣūfī Ibnu'l 'Arabi, take God as wholly immanent in the world. According to this School, God exists in a three-fold form – as Pure Essenee, as the Universe, and as the Perfect Man, the link between the two. God finds His full and perfect manifestation in the Perfect Man, who is, thus, the sum of all Divine Attributes, and the crown and end of creation. Hence, God is the universe and the universe is God, the two being identical.

(c) View of Monistic Sūfīs

Some, belonging to the above School, proceed one step further, and hold that God cannot be said to be immanent *in* the world, as He Himself *is* the world. E. g. the celebrated Sūfī Jīli holds that to say that one, thing is immanent *in* another thing implies that the two are different from each other. E. G. when we say that water is immanent in clay, we mean that they are different from each other. But here God and the world are not two different entities, but God and the world are but two names of one and the same thing, like water and ice[1]. Hence, Monism is the proper view here, not Pantheism.

(d) View of Deistic Sūfīs.

According to some Ṣūfīs again, God is wholly transcendent, and not at all immanent in the world. These Ṣufis are mainly those who try to reconcile Ṣūfism with Orthodox Islam. According to this School, God is only the transcendent Creator, Sustainer, and Controller of the world and wholly

1. See under Section 20 : Salvation.

outside and different from it. The well-known propounder of Moderate Ṣūfism, viz. Kālābādhi, e. g. says, "He does not resemble creation in any respect, and His attributes likewise do not resemble the attributes of created beings." Another famous Ṣūfī of this School, Hujwiri also says. : "He does not become immanent in things, for then He must be homogeneous with them ; and He is not joined to anything, for then that thing must be at part of Him."

(e) View of Rūmī

Rūmī and some Ṣūfis, however, hold that God is neither transcendent, nor immanent, nor, both, nor anything intermediate between the two, for, all these empirical terms are absolutely inadequate, to give us any idea of God's real nature. God can be realised directly in mystic union only, but can never be described by ordinary categories of space, time, cause etc.

Thus, in Ṣūfism, we find all possible views regarding the question of God's transcendence and immanence.

(iv) Vedānta View

The Vedānta[1] view is Panentheistic. The Vedāntists take their stand on the analogy of cause and effect. The cause is transformed into the effect. As such, the effect is cause in essence. In the very same manner, the universe, the effect, is Brahman in essence. Just as in a clay-jar, the effect, there is nothihg but clay, the cause, so in the universe, the effect of Brahman, everything is Brahman. But although Brahman is, thus, present or immanent in every part of the universe, yet His full manifestation is not possible in a small world. Hence, He is also transcendent over the world.

(v) General Comparison between Indian and Islamic Views

When Dārā says that God is immanent in the world, he does not clearly state[2] as to whether He is wholly immanent. But if He means that God is both transcendent and immanent, he is perfectly right as we have seen, in taking it, as a point of similarly between Vedānta and Ṣūfism.

But the Deistic view of Orthodox Islam and some Schools of Moderate Ṣūfism, viz. that God is wholly transcendent, not at all immanent, is not found in any School of the Vedānta. According to the Dualistic school of the Vedānta (Dvaitavāda of Madhva and others), of course, God is absolutely different from the universe, yet, He is immanent in it as the Inner Controller (*Antaryāmin*).

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1. Except that of *Advaitavāda*.
2. See Translation in loco.

The Pantheistic view of some other Ṣūfīs, viz. that God is wholly immanent in the world or identical with it, too, is not found in the Vedānta. The fact is that the Vedānta is never a form of Pantheism. There is a general opinion that the Monistic School or *Advaitavāda* of Śaṃkara is a form of Pantheism. But that is entirely wrong. According to Advaita-Vedānta, from the pāramārthika or transcendental and philosophical standpoint, there is only one Reality, viz. Brahman and there cannot be then, any question of Brahman's being immanent in and, identical with, any thing else like the universe. From the *Vyavahārika* or empirical standpoint, however, *Īśvara* is both transcendental over and immanent in the world. Hence, from neither standpoint can Brahman be called wholly immanent in the world.

The Monistic view of some Ṣūfīs, viz. that Brahman is not *in* the world, but *is* the world, reminds us of the *Śuldhādvaita-vāda* of Vallabha, according to whom also Brahman *is* the world and not simply *in* it. However, the difference here is that according to Vallabha, God is also transcendent, being not commensurate with the world.[1]

It would be wrong also to take the above Monistic view as a parallel to Śaṃkara's *Advaita-vāda* for, according to *Advaitavāda*, the *world* is Brahman, but *Brahman* is not the world, the world being an illusion, and as such, "false"[2] (*mithyā*) only, just as in the case of a rope-snake illusion, the illusory or falsely perceived *snake* is really the rope, but the *rope* is never the snake.

The view of Rūmi and others, viz. that Brahman is neither transcendent nor immanent, too, is not found in the Vedānta. Of course, the Vedāntists, too, admit like these Ṣūfīs that the real nature of Brahman cannot be fully grasped by the mind and described by ordinary, empirical categories. Hence the *Taittirīya Upaniṣad* says :—

"यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति। (2. 4-)

"One who knows the Bliss of Brahman,—from whom speech with mind turn back not getting Him—is not subject to fear, at any time."

But still, it is asserted that some knowledge of Brahman is possible on the part of a *Sādhaka* or striver after emancipation. Hence, instead of saying that Brahman is neither transcendent nor immanent, the Vedāntists say that He is both transcendent and immanent. According to the *Acintya-bhedābheda-vāda* of Baladeva and others, transcendence and immanence, though apparently contradictory, can co-exist in the case of the Lord who is possessed of infinite powers.

1. See under Section 5. Critical Comments (3) (iv) 2. Used in a technical sense.

(6) (i) Meditation on Sound [1]

This is an important problem, specially from the ethical and practical points of view, both in Indian and Ṣūfī systems.

(ii) Indian View

The Conception of *Śabda-Brahman* or the Supreme Reality as represented by and identical with the Mystic Syllable "Om" is a fundamental one in Indian Philosophy. We may, in this connection, refer to the beautiful Maitrī Upaniṣad, practically the whole of which is a eulogy of this sacred word '*Om*'.

Thus, in the Sixth Chapter of the Maitrī Upaniṣad, it is said that the Light or the Sun, is a form of Brahman, represented by the Mystic Syllable '*Om*' (6-3). The '*Om*' is also the *Udgītha*, sleepless, ageless, deathless (6. 4.). In fact, the '*Om*' is the sound-form of the Ātman. (6, 5,)

In the Sixth Chapter, again, it is said :—

"It has been said elsewhere :—

'Verily, there are two Brahmans to be meditated on : Sound and Non-sound. Now, the Non-souud is manifested only by the Sound. Now, here, the Sound-Brahman is '*Om*'. Ascending by it, one comes to an end in the Non-Sound." (6. 22).

"It has been said'—

'There are two Brahmans to be known : Sound-Brahman and what is higher. Those people who know the Sound-Brahman, go to the higher Brahman'." (6. 22.)

From the above, it will be clear that according to Maitrī Upaniṣad, the Sound-Brahman (*Śabda-Brahman* or *Om*), being the manifested form of Brahman is lower in conception than that of the Unmanifested Brahman in His pure essence.

In other Upaniṣads, however, although there is no direct mention of the term "*Śabda-Brahman*", yet there are many passages referring to the Mystic syllable "*Om*", the *Praṇava*, as the Supreme Reality. The celebrated Chānodogya Upaniṣad, e. g. begins with the text :—

"ओमित्येतदक्षरमुद्गीथमुपासीत" (1. 1. 1.)

"The *Udgītha*' [2] should be meditated on as the '*Om*' (1. 1. 1. ; 1. 4. 1.)

Then it goes on to say that the '*Om*' or the *Udgītha* represents the cream and the core of Truth—

"स एष रसानां रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः" (1. 1. 3.)

1. See under Section 8 : The Sound
2. Part of the Sama-Veda ꣳ be loudly sung.

"This is the quintessence of the essences, the highest, the supreme, viz. the *Udgītha.*"

Hence it is said that the '*Om*' is the basis of all sacrificial procedures, and is to be used at the beginning of all utterances, recitations or singing of Holy Mantras :—

"तेनेयं त्रयी विद्या वर्तते" etc. (1. 1. 9.)

"This three-fold knowledge [1] proceeds with it : saying '*Om*' one calls forth, saying '*Om*' one recites, saying '*Om*' one sings aloud." [2]

In the Tattirīya Upaniṣad, we have a stronger assertion, viz, that the '*Om*' itself is Brahman : —

"ओमिति ब्रह्म। ओमितीदं सर्वम्।" (1. 8.)

" '*Om*' is Brahman. '*Om*' is all this"

In the Māṇḍūkya Upaniṣad also, the same thing is repeated :—

"ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानम्
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव"

(Māṇḍ Up. 1.)

"The syllable '*Om*' is all this. Its further explanation is that the past, the present and the future—everything is just the word '*Om*'."

In the Kaṭhopaniṣad, there is a still stronger statement referring to the '*Om*' as the Highest Reality, the end of all *sādhanas* or spiritual strivings

"सर्वे वेदा यत्पदमामनन्ति।
तपांसि सर्वाणि च यद्वदन्ति॥
यदिच्छन्तो ब्रह्मचर्यं चरन्ति—
तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्॥" (2-15)

"The Word which all the Vedas declare and which all the austerities and meditations proclaim, desiring which man live the life of religious studentship (*Brahmacarya*) –that Word to you I briefly declare. That is *Om*.

"That syllable, truly, is Brahman, that syllable, truly, is the Supreme. Knowing that syllable, truly, whatever one desires is his.

"That is the best support, that is the supreme support, knowing that support, one becomes great in the world of Brahman." (2-15—17)

1. Knowledge concerning sacrificial procedures conducted by three orders of priests, uttering, reciting or singing from the three Vedas.

2. *Adhvaryu, Hotri, and Udgatri,* priests of the Yajur Veda, Rg Veda and Sam-Veda respectively (cf. Tait. Up. 1,8.)

The above is sufficient to give us an idea as to how in Indian Philosophy the knowledge of, and meditation on, the '*Anāhata-śabda*' : '*Om*' is regarded as the Path to the realisation of Brahman Himself. In the Maitri Upaniṣad, it is, as pointed out above, taken only as the lower form of Brahman. But it is at the same time, stated there clearly, that without this kind of Meditation on the "*Om*", Brahman's highest form or Essence cannot be realised.

In the Kaṭhopaniṣad, however, '*Om*' is clearly stated to be the Highest Brahman as well as the know ledge of Brahman, the means to realising Brahman.

In the Muṇḍaka Upaniṣad, also the self is enjoined to be meditated on as the '*Om*' : "ओमित्येवं ध्यायथ आत्मानम्" (2. 2. 6.)

In Indian Philosophy, not only the sacred syllable '*Om*', but also its three constituent sounds : *a, u, m*, अ, उ, म् corresponding to the three Vedas, are taken to be objects of profound religious meditation, possessing as they do the highest spiritual efficacy. Later on, these three come to be taken as representing the Triad, or Union of three Gods representing the three aspects of Brahman as Creator, Preserver and Destroyer of the World, viz. *a* (Viṣṇu, the Preserver), *u* (Śiva, the Destroyer) and *m* (Brahmā, the Creator). These three are also associated with Yogic practices of breath-control (*Prāṇāyama*), consisting in the inhalation, retention and exhalation of breath, respectively.

In the Praśna Upaniṣad, thus, the results of meditations on the three elements of the '*Om*' are separately stated. (Fifth Praśna). It is said here first that the syllable '*Om*' is both the higher and the lower Brahman— "परञ्चापरञ्च ब्रह्म यदोङ्कारः" (5. ?.). Then it is said that if a person meditates on one element viz. *a* only (*eka-mātra*), he returns to earth led by the R.g-verses, and being united with austerity, chastity and faith, experiences greatness there. If he meditates on two elements only (viz., *a*+*u*) (*dvī-mātra*), he goes to the intermediate space, to the world of Moon, led by the Yajus formulae. Having experienced greatness there, he returns to earth. But he who meditates on the Supreme Person with all the three elements of the syllable '*Om*' (viz-*a*+*u*+*m*), is united with brilliance in the Sun. As a snake is freed from its skin, so he is freed from sins. He goes to the World of Brahman, led by the Sāman-Chants, and beholds the Supreme Person. Thus, he who meditates on the '*Om*' fully, together with all the three elements attains *Brahman*.

"ओमोङ्कारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परञ्चेति ।।" (5. 7.)

"With the syllable '*Om*' as a support and a means, the knower reaches that which is Peaceful, Unaging, Immortal, Fearless and Supreme".

(iii) Sūfī View

In Orthodox Islam, no parallel can be found to this kind of Sound-Meditation. But it, as well as Yogic practices of breath control, are quite common with the Ṣūfīs, excepting those of the Moderate School. Hence, here Dārā too especially mentions the Ṣūfīs only as practising this kind of meditation.

Connected with the above is the "*Dhikr,*" the most important of the religious practices of the Ṣūfīs. This means recollecting and repeating God's name with one-pointed concentration, as many times as possible. This is given much more importance by the Ṣūfīs than the five customary prayers. This is accompanied by breath-control and other practices, very similar to those of the Yoga, e.g. inhalation, retention and exhalation of breath, together with the repetition of the name "*Allah*", concentrating on various organs, converging the eyes on the tip of the nose and so on. This "*Dhikr*", according to the Ṣufīs, leads to the attainment of a direct illumination from God Himself, and induces the highest trance of ecstasy that produces "*fana*" or annihilation of the self in God. "*Dhikr*" may be of two kinds : *Dhikr jāli* or loud recitation and *Dhikr Khāfi* or a recitation in a low voice, i.e. mental recitation.

Thus, according to the Ṣūfīs, hearing God's voice, as well as hearing His names, or even mentally repeating them are means to a union with Him. In this respect, there is a close similarity between the Ṣūfī and Vaiṣṇava-Vedānta views, as according to the latter, also *Śravaṇa, Kīrtana, Japa, Smaraṇa* or the hearing, uttering, muttering, remembering etc. of God's name are means to Salvation.

Section 3 : Meditation

In this Section, the best kind of Meditation, according to the author Dārā Shikuh, has been briefly referred to viz. the Identity-Meditation between the Soul and God, (*Ajapā*), consisting in inhalations and exhalations. The following point of similarity is noted here :—

Stated Point of Similarity

(i) Meditation on the Identity of God and Soul

Both the Hindu and Ṣufī saints practise this kind of Meditation in the same manner. That is, with the incoming breath, they realise "*Aham*" or "*Hu*" (He : the Soul). With the outgoing breath, they realise "*Sa*" or '*Allah*" (God) thereby, realising the supreme identity of the Soul and God.

Critical Comments

(i) Meditation on the Identity between God and Soul

The meditation on the identity between the soul and Brahman is found in the Monistic System of the Vedānta of Śaṃkara etc., as well as in the Monotheistic Schools of Rāmānuja, Nimbārka, Vallabha and others Of course, here we have to exclude the purely dualistic school of Madhva and the rest.

In the School of Śaṃkara, of course, the word *"Dhyāna"* or Meditation does not mean *"Upāsanā"* or worship, as in other systems, but it means only *"Nididhyāsana"* or concentration of the mind on an accepted Truth, the last in the series of the well-known *Sādhanas* : *Śravaṇa*, *Manana*, *Nididhyāsana*, Hearing, Reflecting, Concentrating. At first, one who aspires after Salvation hears or learns of the truth of the absolute identity of the soul and God from his spiritual preceptor or the Scriptures and provisionally accepts it ; next, he thinks over the matter and considers it critically to satisfy his own reason, before finally accepting it ; then, he constantly concentrates his own mind on this great Truth, with one-pointed attention to realise it directly and fully.

Rāmānuja (Viśiṣṭādvaita School of the Vedānta) defines Bhakti which he identifies with *Dhāyna*, as "तैलधारावद् अविच्छिन्ना स्मृति-सन्तानरूपा ध्रुवा स्मृतिः"(Brahma-Sūtra 1.1.1.),—steady and ceaseless remembrance, uninterrupted like the flow of oil. After knowing Brahman, the devotee has, to meditate on Him as his own essence.

According to Nimbārka (*Dvaitādvaita* School of the Vedānta), there are three main kinds of Meditation :—Meditation on Brahman as the Inner controller of the Soul and the Immanent Essence of the universe, or as identical[1] with the Soul in essence. Meditation on Brahman as the Transcendent Controller ; and meditation on Brahman as different from the souls and matter or on Brahman as Existence, Consciousness and Bliss, (*Saccidānanda*). Of these, the first, according to Nimbārka, is the best.

This kind of Meditation on the essential identity between man and God is very common to Indian and Ṣufistic systems of thought. But as Dārā himself realises, this cannot be practised by the followers of Orthodox Islam who believe in an eternal distinction between man and God. Accordingly, Dārā himself refers only to the Ṣufīs here.

Section 4 : The Attributes of God

In this Section, the attributes of God have been depicted. The following points of similarity between Hindu and Islamic views, have been noted.

1. Here 'identity' really means 'Sāmya' i. e. 'similarity' or 'identity-in-diiference.'

Stated Points Similarity.

(1) Twofold Attributes of God

God possesses two attributes, Majesty (*Jalāl*) and Beauty (*Jamāl*[1]). Really of course, The Hindu sages speak of three *guṇas* or attributes of God, *viz. Satva, Rajas,* and *Tamas,* but the *Satva-Guṇa* is included by the Ṣūfis under *Jamāl.*

(2) Three Gunas of God.

The creation, preservation and destruction of the world are due, respectively, to *Satva, Rajas* and *Tamas* Guṇas of God, the first two: creation and preservation, being due to *Jamāl,* the last: destruction, to *Jalāl,* according to the Ṣūfīs.

(3) Presiding Deities of the Three Gunas

It is the presiding deities or angels of these three Guṇas who are directly responsible for the creation, preservation and destruction of the world, *viz, Brahmā, Viṣṇu* and *Maheśa* (according to the Hindu view); *Jibrail, Mikail* and *Israfil* (according to the Islamic view).

Critical Comments

(1) (i) Two-fold Attributes of God

The question of Divine Attributes and other connected ones are fundamental in Philosophy, and have been elaborately discussed in almost all the systems.

(ii) Islamic (Orthodox) view

In the *Qurān* itself, God is conceived as *Saguṇa* or possessed of attributes and quite a large number of Divine Attributes are mentioned. It begins with two most important attributes, '*Raḥman*' and '*Raḥim,*' 'Most Gracious', and 'Most Merciful', included in the famous formula :—"In the name of God, Most Gracious, Most Merciful." That these are regarded as the most essential attributes is proved by the fact that the above beautiful formula is placed before every *Sura* of the *Quran,* except the ninth, and repeated devoutly at the beginniug of every act by a pious Muslim[2].

There are many references to God's forbearance and mercy in the *Qurān.* The following inspiring lines, with slight variations, are found repeated in quite a large number of places ;—

"God is oft forgiving
Most forbearing."

1. See Section : 11 Critical Comments (i).
2. Yusuf Ali's Ed. II. 226, II. 235, II, 263, III. 155, V. 104, XXII. 59, LXIV. 17.

In another place, it is said again :—

"Verily, thy Lord is ample
In forgiveness."[1] (LIII. 32)

Hence, God is characterised as the most Merciful Being :—

"For thou art the Best
Of those who show mercy."[2] (XXIII. 109, 118)

Accordingly, God is described as one who sends calm or tranquillity to men[3], lightens their difficulties[4], removes their afflictions[5] and delivers them from dangers,[6]

God is specially gracious to the merciful. The following fine lines are also found repeated several times in the Qurān :—

"For thou art the merciful
Of those who show mercy."[7]

Thus, in the *Qurān*, we find the exhilarating picture of an Ever-Gracious, [8] All-Merciful, Bountiful Lord, always ready to help and guide His devotees to the right Path.

But, the sterner aspect of the Lord is also equally emphasised in the *Qurān*. He is the Highest and the Greatest Being[9]—Omnipotent,[10] Omniscient,[11] Omnipresent.[12]

"For God hath power
Over all things" (II. 284, etc.)
"For He is the One
Who hearath and knoweth
All things." (VI, 13)
"For God is All-pervading, All-Knowing." (II. 115.)

Thus, He is the Irrestible Being who is constantly watching His worshippers from above,[13]. and none is secure against His Wrath.[14] He is the Dispenser of Justice, strictly according to the demands, of Justice,[15] but never unjust.[16]

Thus, in the *Qurān*, both the stern and the Gracious aspects of God have been brought to light with equal care.

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1. Yusuf Ali's Ed
2. op. cit. 3. Yusuf Ali's Ed. III 154, IX. 26, XLVIII. 4,18,26.
4. op. cit. IV. 28. 5. op cit. VI. 17. 6. op. cit, VI. 63—64.
7. op. cit. VII. 151; XII. 64, 92; XXI. 83.
8. See P. 150. 9. op. cit, IV. 34.
9. op. cit, II. 284; III. 29, XVI. 77; cf. also VI, 12-13, 65; X, 55, LIII. 42-54; XXXI. 9, XXXIX, I.
11. op. cit. VI. 13, XXXI. 9, XXXIX. I. 12. op. cit. II. 115, VII. 7.
13. op. cit VI. 18, 61. 14. op. cit. I. 7, VII. 97-99.
15. op. cit. XXI. 47. 16. op. cit. IV 40,

(iii) Sufi View

As regards the question whether God is *Saguṇa* or *Nirguṇa*, possessed of attributes or not, there are two main views in Ṣūfism.

(a) According to some Ṣūfīs, like Hallāj, Ibn Arabi, Jili, Jāmi and so on, God has two aspects :—(i) Pure Essence or Simple Being, wholly devoid of all attributes and relations,—the unmanifest state of God and (ii) Essence as endowed with attribute—the manifest state of God.

(b) According to some other Ṣūfīs like Kalabādhi, Hujwiri and so on, God is eternally endowed with attributes, and is never a Pure Attributeless Being, later on coming to possess attributes.

As regards the question of the relation between God and His attributes too, there are two main views :—

(a) According to the Panthesitic Ṣūfīs like Ibn Arabi and his followers Jīlī, Nasafi, Jāmī and others, God is identical with His attributes[1]. For, the Pure Essence of God is transformed in and manifested by Divine Attributes the sum of which is the Universe. As there can be no external differences outside God, so there can be no internal differences inside Him.

(b) According to some Ṣūfīs like Hujwiri and others, Divine Attributes are neither identical with nor different from God[2], as both the views will land us into endless logical difficulties.

As regards the kinds of Divine Attributes, different principles of classification may be adopted :—

(a) First, the Divine Attributes may be classed under three heads[3] : Positive Attributes implying His eternal nature, viz. life, eternity, omnipotence, authorship, called the "Four Pillars of Divinity" ; Relative Attributes implying His powers, like granting life or death, helping or hindering the devotees and the like ; Negative Attributes implying absence of all imperfections, like purity, holiness, independence and so on.

(b) Secondly, Divine Attributes may be classified under four[4] heads :— Attributes of Essence, like oneness, eternity, reality ; Attributes of Beauty (*Jamāl*) etc, like forgiveness, knowing, guiding aright ; Attributes of Majesty (*Jalāl*), like omnipotence, avenging, leading astray etc ; Attributes of perfection (*Kamāl*) like exhaltation, wisdom, being the first and the last etc.

1. See Section 11 Critical Comments (ii)
2. Op. cit.
3. Cf. Nasafi's view.
4. Cf. Jili's view.

(c) Thirdly, Divine Attributes may be classified under seven heads,[1] viz., life, knowledge, will power, speech, hearing and sight. Because of these attributes, God is respectively eternally existent, omniscient, omnipresent, omnipotent, and can command, forbid, promise and threaten ; listen to prayers and supplicatons ; and see everything.

(iv) Vedanta View

As regards the question whether Brahman is *Saguṇa* or *Nirguṇa*, there are two clear views in the Vedānta :—

(i) According to the *Advaitavāda* or Monistic School of Śaṃkara and others, Brahman is *Nirguṇa* or devoid of attributes. It has only a Pure Essence or Nature (*Svarūpa*) of its own, but never any attributes (*Guṇa*) ; this is the fundamental truth from the *Pāramārthika* or ultimate, transcendental, philosophical standpoint. It is only from the lower *Vyavahārika* or ordinary, empirical standpoint, that Brahman is wrongly conceived to be *Saguṇa*, as Īśvara, a Personal God.

(ii) According to the Monotheistic Schools of the Vedānta, of Rāmānuja, Nimbārka, Madhva, Vallabha, etc., i. e. according to *Viśiṣṭādvaita-Vāda*, *Bhedābheda-Vāda*, *Bheda-Vāda*, *Śuddhādvaita-Vāda* etc., Brahman or Īśvara, a Personal God, is eternally *Saguṇa*, or possessed of an infinite number of excellent, auspicious attributes and wholly devoid of all bad, inauspicious, ones.

As regards the question of the relation between God and His attributes, all the Vedānta Schools [2] are unanimous in holding that the relation between substance and attributes is one of identity-in-difference. An attribute is identical with the substance in so far as the former inheres in the latter and the latter is immanent in the former. On the other hand, the attribute is different from the substance in so far as the latter is much more than the former and transcends it.

As regards the kinds of Divine Attributes, it is generally held in Indian Philosophy that these may be classed under two heads, viz. Attributes of Majesty and Attributes of Mercy.

The first includes attributes of *Jnāna* or the power of directly knowing all space, time and object ; *Śakti* or the power of making the impossible possible ; *Bala* or the power of supporting the Universe and the rest, *Aiśvarya* or the power of controlling ; *Tejas* or the power of remaining strong and fresh even after continued and immense exertion ; and *Vīrya* or the power

1. Cf. Kalabadhi's view.

2. Of Course, Advaitavāda accepts this from the *Vyavahārika* standpoint only.

of defeating all enemies without ever being defeated by them. These six qualities of the Lord lead Him to undertake the creation, maintenance and destruction of the world.

The second includes *Sauśilya* or God's willingness to associate even with the lowliest and the most unworthy ; *Vātsalya* or overlooking the faults of His servants ; *Mārdava* or inability to tolerate the miseries of His devotees, *Sauhārdya* or desire to protect others ; *Sarva-śaraṇyatva* or *Saumyatva* or being the common resort of all ; *Kāruṇya* or removing the faults of others, *Dayā* or feeling grieved at the grief of others ; *Mādhurya* or infinite, nectar-like sweetness etc. All these qualities of the Lord lead Him to undertake the protection of His devotees. [1]

(v) General Comparison between the Indian and Islamic Views

As regards the question whether God is *Saguṇa* or *Nirguṇa*, the view of Orthodox Islam, and some Ṣūfī Schools that God is eternally *Saguṇa* or possessed of attributes, tallies, apart from differences in other respects, with that of the Monotheistic Schools of the Vedānta.

But the theory of some Ṣūfī Schools that God is at first devoid of attributes, but later on comes to have attributes,—is not found in any School of the Vedānta. According to the Vedānta, Brahman is either eternally *Nirguṇa* or devoid of attributes (Monistic School), or eternally *Saguṇa* or possessed of attributes (Monotheistic Schools). It might be thought, that the above Ṣūfī theory is similar to the Monistic School or *Advaita-Vāda* of the Vedānta. But really speaking, there is no such similarity here. For, according to the Advaita View, as we have seen, *Brahman* is really eternally *Nirguṇa*—it only *appears* to be *Saguṇa* from the lower *Vyavahārika* standpoint, but never *actually* becomes so. Thus according to *Advaita-Vāda*, it is only the *Nirguṇa* form of Brahman that is real, but its *Saguṇa* form is but a false appearance (*Mithyā*) due to *Māyā*. But according to the above Ṣūfī view, it is God Himself who becomes manifested in His attributes, and as such the *Nirguṇa* and *Saguṇa* forms of God are *equally real.*

As regards the relation between God and His attributes, the Ṣūfī view that Divine Attributes are neither identical with nor different from God, is not found in any Vedānta School. The Monotheistic Schools of the Vedānta in general accept the view, as pointed out above, that Divine Attributes are both different and non-different from God.

1. Vedānta-ratna-mānjūsa by Puruṣottamācārya of the Nimbārka School of Vedānta. Pp. 44-47.

However, the Ṣūfī view that God is identical with His attributes is similar, apart from differences in other respects, to the view of Baladeva and others of the *Acintyabhedābheda-Vāda* School of the Vedānta. According to Baladeva, Divine Attributes and Powers are identical with God Himself, as substance and attribute, powers and the substratum of powers are really identical, though apparently different from the ordinary standpoint. This kind of apparent or conventional difference is called "*Viśeṣa*", while real difference is called "*Bheda*". In his commentary on the *Brahma-sūtras* entitled "*Govinda-bhāṣya*", Baladeva says :—

"विशेषश्च भेद-प्रतिनिधिः भेदाभावेऽपि भेदकार्यस्य धर्मि-धर्मि-भावादेर्व्यवहारस्य निर्वर्तकः" (3. 2. 31.)

"And '*Viśeṣa*' stands for '*Bheda*'—even when there is no real difference or '*Bheda*', the conventional difference between substance and attribute and so on is due to it."

Thus, there is only a "*Viśeṣa*" between God and His attributes, but no "*Bheda*." Hence, according to both Ibn Arabi and Baladeva and their respective Schools, Brahman has no *Svagata-bhedas* or internal differences.

As regards the kinds of Divine Attributes, although different kinds of classfications are found in systems of Indian and Islamic Philosophy, yet it many be said that generally speaking, according to all these systems, Divine Attributes are to be classified under two main heads, viz. Attributes of Might and Majesty and Attributes of Sweetness, Softness, corresponding respectively to the Jalāl and Jamāl of the Ṣūfīs. Because of the former, God is conceived as the *Terrible*—a transcendent Ruler, a merciless Judge, High and Mighty, far beyond the reach of man. But because of the latter, God is conceived also as the *Beautiful*—an immanent Essence, All-merciful and Ever-gracious, Helper and Guide, the nearest and the dearest Friend of all.

In Orthodox Islam, the first aspect is emphasised at the expense of the second ; while in Ṣūfīsm, just the reverse is the case. In the Qurān, as we have seen, God is repeatedly described as a Merciful, Gracious Being. But still, according to it, the relation between God and man is more a distant one of awe and reverence, as existing between a king and his subjects, than an intimate one of love and friendship, as existing between two friends. But in Ṣūfīsm, specially in its later forms, the central conception is that of God as Love. The relation between God and man, according to it, is that between the Beloved and the lover and the motif of fear is practically abolished. In Orthodox Islam, however, God is conceived, as we have seen, both as a Merciful Protector and a Stern Ruler, and the eternal relation between God and man is

that between a Master and a servant. The much too intimacy which the Ṣūfīs claim to have with God, cannot be congenial to the spirit of Islām, which insists not only on love, but also on a feeling of awe and respect for God, as befitting a humble and obedient servant.

In Indian Philosophy also, this difference of emphasis on the two aspects of God is found. Accordingly, in Indian Philosophy, two kinds of "*Bhakti*" or devotion for God are spoken of: *Aiśvarya-pradhānā Bhakti and Mādhurya-pradhānā Bhakti.* The former means a feeling of fear and reverence for God's powers and greatness; the latter means a feeling of love and intimacy for God's kindness and sweetness. As we proceed from the Monistic School of Advaitavāda to the later Monotheistic Schools of the Vedānta, the emphasis is more and more shifted from the former to the latter aspect. In the school of *Advaita-Vāda*, of course, there is no real place for *Iśvara*, a Personal God and *Bhakti* or devotion from the Pāramārthika or transcendental standpoint. But from the lower, *Vyavahārika* standpoint too, the emphasis here is more on the former kind of *Bhakti* than on the latter. Rāmānuja and Madhva emphasise the former kind of Bhakti (*Aiśvarya-pradhānā*), while Nimbārka, Vallabha, the latter (*Mādhurya-pradhānā*). In later Schools of Vaiṣṇava Vedānta, the emphasis is wholly on the latter kind.

Thus, there is a general similarity between the Indian and Islamic systems of Philosophy as regards the kinds of Divine Attributes. Those Schools of Islamic Philosophy that emphasise the Majestic aspect of the Lord are similar, in this respect, to the Indian Schools emphasising *Aiśvarya-pradhānā Bhakti*; while those Schools of Islamic Philosophy or Ṣūfism that emphasise the Loving aspect of the Lord are similar, in this respect, to the Indian Schools emphasising *Mādhurya-pradhānā Bhakti.*

(2) Three Guṇas of God

In Indian Philosophy, *Sattva*, *Rajas* and *Tamas* are called *'Guṇas'* in a special sense. Here the term *'Guṇas'* does not mean a quality or an attribute, as commonly understood, but a constituent element. Again, these three are constituent elements of *Prakṛti*, the Primal Matter (cf. the *Sāṃkhya* View),[1] and not the attributes of God, who is *Guṇātīta* or beyond these *Guṇas* [2].

(3) Presiding Deities of the Three Guṇas

There is a general agreement with regard to this point.

Section 5 : The Soul.

In this Section, the nature of the Soul and its relation to the Absolute has been stated briefly. The following points of similarity between Hinduism and Islām have been noted :—

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1. See above Section 2 : Critical comments (4) (iv) p. 33
2. See below, Section 9 ; Critical comments (1) (iv)

Stated points of Similarity.

(1) Two kinds of Souls

There are two kinds of souls, Individual Soul and Supreme Soul, *Jīvātman* and *Paramātman* (according to Indian Philosophy), *Ruhajūjai* and *Rūhakulla* (according to Islamic Philosophy).

(2) The Supreme Soul (Paramātman)

The Supreme Soul or *Paramātman* is the first manifestation of the Absolute, and the aggregate of all individual souls.

(3) Relation between the Absolute, the Supreme Soul and the Individual Soul

The relation between these three is that between water, aggregate of waves, and individual waves.

Critical Comments.

(1, (i) Two kinds of Souls

The nature of God and the soul, as well as the relation between them constitute two fundamental problems of Philosophy, and all sorts of views have been held with regard to these. The paradox here is that man is at once a spiritual as well as a physical being ; free yet determined by God ; identical yet different from Him. To reconcile these apparently contradictory qualities, has been the attempt of philosophers all over the world.

(ii) Islamic (Orthodox) View

The Qurān recognises an eternal distinction between God and man.

In the Qurān, it is said, as already pointed out above [1], that God creates the body of man out of clay or water. But then He breathes forth His own spirit into him, and that is why the soul of man is immortal—i. e. it is, of course, not uncreated ; but once created, it survives the death of the physical body and becomes eternal.

"Behold ! thy Lord said
To the angels : 'I am about
To create man from sounding clay,
From mud moulded into shape."
"When I have finished him
(In due proportion) and breathed
Into him My Spirit,
Fall ye down in obeisance
Unto Him." (XV 28, 29)[2]

1. See p. 31 (Intro).
2. Yusuf Ali's Ed. See p. 31

Accordingly, man has both a physical and a spiritual side. But it is for him to develop his spiritual soul step by step to reach the highest end. Thus, three stages of the development of the soul are spoken of in the Qurān :—(i) *Ammāra* or the stage when the soul is prone to evils and is headstrong, and subject to passions. (Qurān XII. 153). (ii) *Lawwāma* or the stage when the soul becomes a self-reproaching spirit, regrets his sins, and tries to atone for the same. (Qurān LXXV : 2.) ; (iii) *Mutmainna* or the stage of final salvation and bliss (Qurān LXXXIX. 27)[1].

Due to his lower physical nature, man even plots against his own soul [2], prays for evil [3] ; is guilty of sins [4], is given to hasty deeds [5], covets worldly things, like wife and children, silver and gold, horses and cattle, forgetting God, [6] and loves the fleeting world, [7] is ungrateful to God [8] and misled by Evil [9], and supremely arrogant, [10] and so on.

Yet due to his higher spiritual nature, man can enter the Highest Heavens [11] of God. He is strengthened in spirit by God Himself [12] and though lowly in origin, is blessed with favours by Him. [13]

(iii) Sūfī View

According to the Ṣūfīs, too, man is both a physical and a spiritual being. As the crown of creation, he is the microcosm, corresponding to the macrocosm. The macrocosm consists of the visible, material, present world, called the World of Creation ; as well as the invisible, spiritual, future World, called the World of Command. Man, as a macrocosm, partakes of the nature of both these worlds, and shares five elements of each. Thus, from the material world, he gets the five elements of fire, water, air, earth and the lower soul (*nafs*), which constitute the physical side of his nature; while from the spiritual world, he gets the five elements of heart (*qualb*), spirit (*ruh*), deep sublime consciousness (*sirr*), deeper intuition (*khafī*) and the deepest insight (*akhfā*), which constitute the spiritual side of his nature. Man, as a whole of these ten elements, thus, belongs to the world, yet is beyond it ; and it is his duty to conquer the physical nature and elevate the spiritual.

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1. References to Yusuf Ali's Edition. See below Section 20 : Critical Comments (i) (ii)
2. Quran VI 125 Yusuf.
3. Op. cit. XVII 11.
4. Op. cit. LXXXIX 17-20.
5. Op. cit. XVII. 11 ; XVI, 37.
6. Op. cit. III, 14. 7. Op. cit. LXXVI. 27. 8. Op. cit. VII, 10, XXXVI. 45-47 LXIV. 15-25. 9. Op. cit. II VII-175. 10. Op. cit. LXXV 31-40, XC. 5-7. 11. Op. cit LXXXIX 30. 12. Op, cit. LVIII 22. 13. Op. cit. XVI-4-8, XXXII. 7-9 etc.

The soul (*nafs*) is taken to be material by the Ṣūfīs, and it is the element of evil in man. The heart (*qualb*) is, on the other hand, the mirror of God, and reflects all the attributes and names of God. It is, as Jīlī says, "the throne of God and His temple in Man, the centre of Divine Consciousness." Thus, the heart knows the essence of God and of every thing else. The spirit (*ruh*), according Hujwiri, is a subtle substance residing in the gross body; but it leaves the body at the command of God e. g. during sleep and after death. While sensation and passion are attributes of the body and the soul (*nafs*), intelligence is the attribute of the spirit. According to Jīlī, the spirit has been created by God, out of His own Light, as the prototype of the World, and is as such, identical with the Light of Mohammad, the Logos, the Primal Intelligence, the first emanation from God.[1] According to some Ṣūfīs, the heart (*qualb*) knows, the spirit (*ruh*) loves and deep consciousness (*sirr*) contemplates God.

Jīlī distinguishes, between spirit (*ruh*) and holy spirit (*ruhul' qud's*) which is the highest spiritual organ in man. While the heart and the spirit reflect Divine Essenee, the holy spirit is the Divine Essence itself in man. Man comes to attain it only when he realises God's Pure Essence and his unity with Him in highest mystic ecstasy. Still it is taken to be something created in man, as there cannot be two eternal substances.

Vedanta View.

According to the Advaita or Monistic School of Śaṃkara, the soul is really one with Brahman, or from the *Pāramārthika* or transcendental standpoint, there is only one reality, viz. Brahman. As such, the soul is itself Brahman, and therefore, Existence, consciousness and Bliss (*Saccidānanda*) in essence, devoid of qualities, changes and activities (*Nirguna, Nirvikāra, Niṣkriya*), all prevading, one only without a second. From the lower *Vyavahārika* or empirical standpoint, however, the soul is a knower (*Jnāta*), an active agent (kartā), and enjoyer of the fruits of its Karmas (*bhoktā*) limited and infinitely small in size (*aṇu*), and multiple (*bahu*) in number. But all these states of qualities of being a knower etc. do not really belong to the soul, but are only its accidental states or qualities due to '*Upādhi*)" or its apparent connection with the six limiting adjuncts (*Upādhis*) of gross body, sense-organs, vital-breaths, mind, *buddhi* or empirical consciousness and subtle body.[2]

According to the Monothestic Schools of the Vedānta, however, all these states or qualities of *Jnātṛtva, Kartṛtva, Bhoktṛtva, Aṇutva, Bahutva*, are not accidental, but real qualities of the soul, and the

1. See p. 32-33.
2. See Section 7 : Critical Comments (I) (iii)

soul is knowledge in essence and a knower, a doer, or enjoyer,[1] atomic in size and many in number. A soul may, further be *baddha*, *baddha-mukta*, or *nitya-mukta*. The first is a soul in bondage, subject to endless births and rebirths and all the pains and sufferings consequent thereon. The second is a soul who has attained salvation. The third is a soul who is eternally free, never subject to worldly existence.

(V) General Comparison between the Indian and Islamic Views.

All the Schools of the Vedānta of Indian Philosophy, as well as of Islamic Philosophy agree in accepting two realities,[2] God and soul.[3] But here Dārā has used the term "*Paramātman*" to denote *Hiraṇyagarbha*. However, in Indian Philosophy the term "*Paramātman*" is taken to designate the Supreme Reality *Īśvara* or *Brahman*, God or the Absolute.

There is a general agreement between the Indian and Islamic views with regard to the point that man is composed of two elements, higher and lower, material and spiritual, but though made out of clay or matter, he can rise above the material world and transcend and transform his own earthly nature.

According to Indian Philosophy, man is really composed of three elements : body with its sense-organs ; mind (*manas* or *antaḥkaraṇa*) with its *buddhi* or states of empirical consciousness, and soul (ātman) with its *Jnāna* or consciousness. Although in Western Psychology, mind is taken to be non-material and as such, opposed to the body, in Indian Philosophy, mind, as an effect or product of *Prakṛti*, the Primal Matter and first cause of the physical world, is itself material and unconscious in nature. The real non-material and conscious principle in us is the soul or *ātman*, with *Jnāna* or consiousness as its essence, (also attribute, according to the Monotheistic Schools of the Vedānta).

The *Nafs* (soul) of the Ṣūfī Philosophy seems to correspond roughly to the *Manas* (mind) of the Vedānta, The distiction between the heart, spirit, deep consciousness, deeper intuition and deepest insight, as found in the Ṣūfī system, is not found in the Vedānta, as these are taken to be functions of the Ātman, and not separate principles themselves.

The fundamental distinction between Indian and Islamic views., here is that all the Vedāntists take the soul to be eternal, while even the Ṣūfīs in general, not to speak of philosophers of Orthodox Islam, take soul to be non-eternal, like the world.[4]

1. See Section 7 : Critical Comments (1) (iii)
2. Really three, viz. God, soul and matter, *Iswara*, *cit* and *acit*.
3. The Advaita Vada, of course, accepts only one Reality, viz. *Brahman*.
4. See Section 1 : Critical Comments (1) (ii—iii) P. 10.

(2) The Supreme Soul (Paramātman)

Here also "*Hiraṇyagarbha*" has been meant by the term "*Paramātman*".[1] This has been discussed under Selection 1.

(3) (i) Relation between the Absolute[2], the Supreme Soul and the Individual Soul

This really means the fundamental philosophical questions of the relation between God and the universe of souls and matter. As has been pointed out above, this is one of the fundamental problems of Philosophy; and is really nothing but a problem of the relation between the cause and the effect, the whole and the part, and according to some, also between the substance and the attribute, the substratum of powers and the power, the soul and the body.

(ii) Islamic (Orthodox) View

As pointed out above[3], according to Orthodox Islam, God and the soul are eternally different, the relation between them being an eternal relation between a king and his subjects. According to *Quran*, God, a transcendent Creator, creates man for serving Him.[4] But a servant can never be identical with his master.

(iii) Sufi View

This question of the relation between God and the soul has been extensively discussed in Sūfism, and different views held.

(i) According also to Moderate Sūfism[5], trying to reconcile Orthodox Islam with Sūfism, as formulated by Kalābādhi, Hujwiri and the like, the eternal relation between God and the soul is that between a Master and His servant, and as such, the two are eternally different in essence or nature, as well as in attributes and powers.

(ii) According to the extreme Pantheistic and Monistic types of Sūfism[1], as held by Jili and others, however, God and the soul are identical, and the soul is but the sum-total of all Divine Attributes, which are really identical with the Divine Essence. Still the universe is not illusory, but fully real as the external manifestation of God.

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1. See Section 1 : Critical Comments (4) (i) P. 17.
2. See Section 20
3. See Section 2 : Critical Comments (5) (ii) P. 30.
4. See Section 1 : Critical Comments (3) (iii) (a) P. 10
5. See Section 2 : Critical Comments (5) (iii) P. 30.

(iii) According to some other Sūfīs, like Shabistari and others, God and the soul are identical in essence and attributes; further, the universe is a mere illusion,

(iv) According to some Sūfīs, like Rūmī and others, God and the soul are identical in attributes only, not in essence.[2]

(iv) Vedānta View

We may consider here very briefly the views of the five main schools of the Vedānta regarding this important question.

(i) According to the *Advaita-Vāda* of Śaṃkara (Monistic School), Brahman is the sole Reality; souls and matter are illusory or false (*mithyā*[3]). Hence, Brahman and the soul are absolutely identical in essence. As a matter of fact, here really the question of *relation* does not arise at all, for, relation requires that there should be *two* realities to be related, but here there is only one.

(ii) According to the *Viśiṣṭādvaita-Vāda* of Rāmānuja (School of Qualified Monism, Monotheistic School), the Universe of souls and matter is not illusory, but as real as Brahman or Īśvara Himself as His effect, attribute and body. Thus, the relation betwen God and the soul is that between cause and effect, whole and part, substance and attrib te, soul and body. The effect is identical with the cause in essence, but different from it in attributes, forms and functions. The clay-jar, the effect, *e.g.*, is identical with the lump of clay, the cause, as both are clay in essence; but different from it in attributes, shape, size, functions etc. Thus, the relation between cause and effect is one of identity-in-difference. Again, the relation between whole and part, substance and attribute, soul and body is an inseparable, organic one, called "*Aprithaksiddhi*". Such is the relation between God and the Soul. God is a Concrete Unity, an Organic Whole and soul and matter are His parts or elements, essentially, inseparably connected with Him. Hence, there is a relation of identity-in-difference between God and the soul, the soul being identical with God in *essence*, but different from Him in *attributes*.

(iii) According to the *Dvaitādvaita-Vāda* of Nimbārka (Dualistic-Non-dualistic Monism: Monotheistic School), the universe of souls and

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1. Op. Cit. P. 31.

2. For details See under Section 20.

3. Used in a technical sense "*Mithyā*" means something which is "*Sadasad-Vilakṣaṇa*" i. e. something which is neither "*Sat*" or real like Brahman who is eternally true and never negated, nor "*Asat*" or unreal like a sky-flower which can never even be perceived—but something which is at first perceived to be real, but later on negated as unreal on the rise of real knowe. See P. 33.

matter is as real as Brahman as his effect and power. Nimbārka takes his stand here on the relation between cause and effect (*Kāraṇa-Karya*) and between substratum of power and powers (*Śaktimat-Śakti*). The effect, according to him, is both different and non-different from the cause in essence as well as in attributes. Thus, the soul is identical as well as different from God both in *essence* and *attributes*.

(iv) According to the *Dvaita-Vāda* of Madhva (Dualistic School : Monotheistic School) there is an eternal difference between God and the soul, for the controller and the controlled, the worshipped and the worshipper can never be identical. According to Madhva, the following five kinds of *Bheda* or difference are eternal, *viz*, differences between God and the soul, God and matter, one soul and another, soul and matter, one part of matter and another.

(v) According to the *Śuddhādvaita-Vāda* of Vallabha (Pure Monism : Monotheistic School), the soul is identical with God both in *essence* and *attributes*, as his effect ; for, the cause and the effect are identical, the latter being the manifestation of the former, just as a stretched-out snake is but a manifestation of the coiled snake, and as such identical with it. Of course, God is also transcendental, and the soul is also eternally the worshipper and servant of God.

In discussing the relation between God and the universe, the Vedāntists take their stand on that between the cause and the effect.

Śaṃkara holds here that really speaking, the cause alone is real, and it is only apparently, but not *actually* transformed into the effect. This is the famous Advaita Vedānta doctorine of *Vivarta-Vāda*, or apparent transformation (as when in the case of rope-snake illusion, the rope appears to be a snake, but never really becomes so), as opposed to the Monotheistic Vedānta doctrine of *Pariṇāma-Vāda* or real transformation (as when in the case of a lump of clay producing a clay-jar, the former is actually transformed into the latter). Here Śaṃkara takes for his basis the famous text from the Chāndogya Upaniṣad :—

"वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।" (6. 1. 4.)[1]

"Changes or effects (like clay-jars, clay-plates etc.) are mere names— the clay alone is real. Accordingly, he holds that the effect is nothing different from the cause, rather, there is really no produced effect at all.

But to Rāmānuja, Nimbārka, Madhva and Vallabha, the cause and the effect are equally real. These four, however, differ amongst themselves as regards the exact relation between the two.

1. Cf. S'amkara-Bhāsya on the Brahma-sūtras 2. 1. 14.

According to Rāmānuja, the cause and the effect are identical in essence, but different in attributes.

According to Nimbārka, the cause and the effect are identical as well as different both in essence and attributes.

According to Madhva, the cause and the effect are different both in essence and attributes.

According to Vallabha, the cause and the effect are identical both in essence and attributes. But instead of a relation between a cause and an effect, it is better here to speak of a relation between the two states, unmanifested and manifested, of the very same object.

Thus, all sorts of views regarding the question of the relation between the cause and the effect are found in the Vedānta. Exactly same are their views regarding the relation between Brahman, soul and matter.

(v) General Comparison between Indian and Islamic Views.

(i) The view of Orthodox Islam as well as of Moderate Ṣūfism that God and the soul are eternally different, is similar, other things apart, to that of the Dualistic School of Madhva.

(ii) The view of Pantheistic Ṣūfism that God and the soul are identical, yet the soul is not illusory and false, is similar to some extent to that of the Pure Monistic School of Vallabha. According to both Vallabha and Jīlī[1], God is not the Creator of the world, or immanent in it, as He Himself is the world. But the difference between the two here is that according to the Ṣūfis, man, rather the Perfect Man, is the full and complete manifestation of God, so that man is not only identical, but also commensurate with God. But according to Vallabha-Vedānta, the soul and matter are only partial and not complete manifestations of God. God is Existence, Conciousness and Bliss in Essence (*Saccidānanda-svarūpa*), and these constitute His Attributes also. When He conceals His Essence and Attribute of Bliss, there arises the soul; and when He conceals His Essence or Attributes of consciousness and Bliss there arises matter. Thus, the soul is, no doubt, identical with God, but by no means commensurate with Him.

(iii) The view of Shabistari and others appears to be similar to that of Śaṃkara. According to Shabistari, creation is a process of successive emanations from God through which He is reflected on Non-being. What this 'Non-being' exactly is, is not stated here. But it appears to be parallel to Śaṃkara's '*Māyā*'. According to Śaṃkara, Brahman seems to create the 'false' (*Mithyā*) world through its *Māyā-śakti*, just as a clever Magician

1. See Section 2; Critical comments (4) (iii) (e) p. 25.

seems to create things through his wonderful magical powers. According to the later '*Pratibimba-Vāda*' or 'Reflection Theory' of the Advaita School, when Brahman is reflected on '*Māyā*' or '*Avidyā*', the world seems to be created.

Again, according to Shabistari, God is not really, but only apparently, transformed into the form of the Universe. This is like Śaṃkara's '*Vivarta-vāda*' or Doctrine of Illusory Transformation[1].

Shabistari, further, holds that the universe, which has sprung up from Non-being or, *Asat*, however, is existent and non-existent, *Sat* and *Asat* at the same time. According to Śaṃkara also, the universe is *Sadasad-Vilakṣaṇa*' and '*Anirvacanīya*', i. e. neither real and existent nor unreal and non-existent, and as such, inexplicable and inexpressible. The world is not existent, as the existent is eternal, like Brahman, it is again not non-existent, as the non-existent can never be perceived like a sky-flower. Hence, it is '*mithyā*' or false, i. e. neither existent, nor non-existent.

According to Shabistari, Brahman is the sole reality, while the universe of souls and matter is 'false' or '*Mithyā*', The apparent difference between God and the souls, and between the souls themselves is due to ignoranee (*avidyā* or *ajnāna*) on our part. According to Śaṃkara also, just as there is no real difference between the ether inside a pot and the ether outside (*Ghaṭākāśa* and *Maṭhākāśa*), and between the ether inside one pot and that inside another, so there is no difference whatsoever between Brahman and the souls, and between the souls themselves.

Shabistari has repeatedly described the universe as a dream and a figment of imagination. Here, however, there is an important difference between Shabistari and *Śaṃkara*, as Śaṃkara has taken special pains to prove that the universe, though 'false' or "mithyā" *is not* a mere dream. It is neither unreal like a sky-flower, nor transitory like a dream.

The Advaita School, in fact, speak of three grades of existence in their famous theory of "*Sattā-traividhya-vāda*". According to this theory, there are three kinds of existence or *sattā*, viz., *Pāramārthika*, *Vyavahārika*, and *Prātibhāsika*. Here four alternatives are possible. First, *Asat* or *Tuccha*. That which is absolutely unreal and cannot, as such, be even perceived, belongs to this category, e.g. sky-flower. Secondly, *Prātibhāsika-sattā*. That which is perceived for a short time as real, but very soon negated and proved to be false by another perception, belongs to this category e. g. a dream-object or an object perceived during illusion. Here the dream-object or the snake in a rope-snake illusion is perceived to be real, but is very soon negated by the waking experience, or the right

1. See p. 58.

perception of the rope as a rope. Thirdly, *Vyavahārika-sattā*, viz., the universe which is perceived to be real so long as there is no realisation of Brahman, but later on negated as 'false'. Finally, *Pāramārthika-sattā* or absolute existence, eternally real and never negated, viz., Brahman. Here the '*Prātibhāṣika-sattā*' and the '*Vyavahārika-sattā*' though called '*sattā*' (reality) are really '*mithyā*' or false, i.e., they are at first perceived to be real, but later on found to be false. Therefore, the '*mithyā*' is neither absolutely *Sat* like Brahman, as it is later on negated, nor absolutely *Asat* like a sky-flower, as it is at first perceived to be real. But the '*Prātibhāṣika-sattā*' and the '*Vyavahārika-sattā*' though equally '*mithyā*', are not exactly the same. The former is very transitory ; the latter very lasting, continuing, as it does, even birth after birth endlessly. Hence, according to the Advaita view, the universe though 'false' or '*mithyā*', is not a mere dream.[1]

(iv) The view of Rūmī, is similar to some extentto those of Rāmānuja and Nimbārka. According to Hallāj and Rūmī, the soul is different from God in *essence*, but identical with Him in *attributes* ; while according Rāmānuja, the soul is different from God in *attributes*, but identical with Him in *essence*. Really speaking, however, these two views practically mean the same thing. For, though according to Rūmī, the soul is different from God in *essence*, yet cannot be wholly different, for, in that case it cannot be identical with Him even in *attributes*, and attain union with Him. In the same manner, although according to Rāmānuja, the soul is identical with God in essence, yet cannot be wholly identical, as in that case, it cannot have any separate individuality of its own. In this way, Rūmī's *difference* in essence and Rāmānuja's *identity* in essence really both mean *identity-in-difference* in essence. Again although according to *Rūmī*, the soul is identical with God in *attributes*, it cannot be wholly identical, but only partly so, just as a red-hot iron neither gets *all* the attributes of the fire nor discards *all* its own. In the same manner, although according to Rāmānuja, the soul is different from God in *attributes*, it cannot be wholly different, as excepting the two attributes of all-pervasiveness and creatorship and the rest of the world, it is similar to Brahman. In this way, Rūmī's *identity* in attributes and Rāmānuja's *difference* in attributes really both mean identity-in-difference in attributes. Thus, the views of Rūmī, Rāmānuja and Nimbārka, apart from other things, are similar in this respect thus :—

	Essence	*Attributes*
Rūmī	Different	Identical = Identity-in-difference
Rāmānuja	Identical	Different = Identity-in-difference
Nimbārka	Identity-in-difference	Identity-in-difference = Identity-in-difference

1. From the stand-point of Religion, there is also a more fundamental difference between the school led by Shabistari and the school of S'amkara. See below Section 20. *Salvation* under (v) *General Comparison* between *Indian and Islamic* views.

Thus, as regards the relation between God and the soul, there is a general similarity between the different Schools of the Vedānta and Islam.

Section 6 : The Vital-breath.

(i) Indian View

In this Section, the nature of *Prāṇa* or the Vital-breath has been referred to very briefly. But here only the view of Indian Philosophy has been stated, but no corresponding Islamic View. Presumably, according to Dārā, a parallel view may be found in Islam no less.

According to the Indian view, the *Prāṇa* or the vital-breath, is a special kind of air which upholds the body "वायुरेवावस्थान्तरमापन्नः प्राणः"[1] To distinguish it from the eleven organs,[2] which are also called "prāṇa",[3] it is called "*Mukhya-Prāṇa*" and like them, it is also an instrument of the soul : "चक्षुरादिवत् जीवोपकरणविशेषः ।"[4] In the *Brahma-Sūtras*, there is an elaborate discussion regarding the nature of Prāṇa (2. 4. 7.— 19).

The Prāṇa, like the eleven organs, is physical in nature, and one of the six[5] *Upadhis* with which the non-physical soul appears to be associated during its state of bondage. It has five different modes ; viz, *Prāṇa* or that which goes up through the nose, *Apana* or that which goes down through the organ of elimination, *Vyana* or that which moves about everywhere throughout the body, *Udana* or that which is the cause of eructation, and *Samāna* or that which is the cause of digestion. According to some, there are five kinds of air, viz. *Nāga* or that which is the cause of eructation, *Kūrma* or that which is the cause of the opening of the eyes, *Krkala* or that which is the cause of appetite, *Devadatta* or that which is the cause of yawning, and *Dhananjaya* or that which is the cause of nourishment.[6] But these are really included under the five modes mentioned above, and are not independent ones.

(ii) Islamic View

In the Qurān, or in Ṣūfi treatises in general, no separate discussions regarding the nature etc. of *Prāṇa* are found, except some passing references to it. Hujwiri e.g. says that Life is something different from Spirit (*al-ruh*). He points out that according to some, Spirit is the Life through which the body lives. According to this view, the Spirit is an accident which at God's

1. Śri-bhasya by Ramanuja on the Brahma-sutras. 2. 4. 8.
2. Five organs of knowledge, five organs of action and mind.
3. cf. Chand. Up. 5. 1.
4 Śri-bhasya. 2. 4. 9.
5. Gross body, organs, prana, mind, buddhi, subtle body.
6. Vedanta-ratna manjusa of Purusottamacarya of the School of Nimbarka Vedanta.

commands keeps the body alive and is responsible for the changing states and motions of the body. According to a second view, the Spirit is not Life itself, but an essential condition of Life, an accident of Life, and inseparable from the body. But the proper view is that the Spirit is a substance, not an attribute or an accident, like Life. Life is an attribute of man through which he lives and it is continually created by God so long as the Spirit resides within the body. Still the Spirit is not an indispensable condition of Life, for Spirit may go out of the body while a man is still alive, as in sleep. But the Spirit is an indispensable condition of intelligence and knowledge, and so when Spirit goes out, these are impossible.[1]

Section 7. The Four Worlds.

In this Section, the four worlds of waking, dreaming, deep sleep and salvation have been referred to. The following points of similarity have been noted here.

Stated Points of Similarity

(1) The Four Worlds

The four Worlds are waking, dreaming, deep sleep and salvation,—*Jāgrat, Svapna, Suṣupti* and *Turiya* according to Indian Philosophy, and Nāsuta, (the Human World), Malakūta, (the Invisible World, or the World of Angels), *Jabarūt* (the Highest World or the World of Powers) and Lāhut (the Divine World), according to Ṣūfism. The first is the world of wakefulness and clear manifestation ; the second is the world of souls and dream ; the third is the world of monistic realisation when the distinction between God and the soul disappears ; the fourth is the world of pure consciousness.

(2) Metaphysical and Ethical significance of the Four Worlds

Metaphysically, these four worlds are one above the other. Through them, thus, God descends into the world i.e. from the world of salvation to the world of deep sleep, from that to the world of dreaming, and from that finally to the world of waking. In the same manner, through them, again, ethically, man ascends to God, i.e. from the world of waking to the world of dreaming, from that to the world of deep sleep, and from that, finally, to the world of salvation.

Critical Comments

(1) (i) The Four Worlds: Islamic (Orthodox) View

No reference to these are found in the Quran, as stated here, although the state of Salvation, Heavens, Hells etc. have been referred to.

1. cf. Hujwiris' 'Kashf Al-Majub.

(ii) Sūfi View

The Ṣūfīs generally hold, as we have seen[1] that the unmanifest God gradually particularises Himself in the world through successive stages, such as, (a) Primal Element or Intelligence, Universal Reason, Soul of Muhammed or Light of Muhammed, (b) Simple Natures, First Principles or Universal Soul, (iii) Heavens, (iv) Earths, (v) Man.

(iii) Vedānta View

In the Vedānta, elaborate discussions are found regarding the states of *Jāgrat*, *Svapna*, *Suṣupti* and *Turīya*[2] or *Mokṣa*. Here, we may take the views of the Monistic and Monotheistic Schools.

According to the Monistic School of *Śaṃkara* and others, during the state of *Jāgrat* or waking, the *Jīva* or the individual soul, as seemigly associated with the six physical *Upādhis*[3], wrongly ascribes their states and qualities to itself, and appears to be a *jnāta*, *kartā*, *bhoktā*, *aṇu* and *bahu*. This kind of super-imposition of the states and qualities of one object on a different one, leading to a wrong identification between the two, is called "*Adhyāsa*". Due to this *Adhyāsa* during the state of *Jāgrat*, the soul seems to possess the qualities of the body, like hunger, thirst, thinness, fatness; of the sense-organs, like deafness, blindness; and of the mind, like feelings, desires etc. Thus, it seems to think : '*I* am hungry', '*I* am blind', '*I* am unhappy' etc., when really the immortal, non-material soul is above all hunger and the rest. Thus, it seems to be subject to all earthly pains and sufferings.

During the state of *Svapna*, no less, the soul continues to feel itself as the *jnatā*, *bhoktā* and so on of dream-objects, as the above kind of "*Adhyāsa*" persists even then.

But, according to the Monistic School of the Vedānta, during the state of *Suṣupti* or deep, dreamless sleep, the soul no longer feels itself to be a *jnāta*, *kartā*, *bhoktā* etc. The distinction between the states of *Svapna* and *Suṣupti* is that during the former state, the soul seems to be engaged in various kinds of perception, activity, enjoyment etc. in relation with 'false' (*mithyā*)[4] dream-objects. But during the latter state, all these disappear completely, as their cause "*Adhyāsa*" no longer persists. But although these empirical states of knowing, feeling and doing are no more then, yet the state of *Suṣupti* is by no means one of unconsciousness. On the contrary, during that state, the soul, freed for the time being, from the shackles of the mind-body complex,

1. See Section 2. Critical Comments ; (4) (iii) (b) P. 23.
2. See under the Section 2. Critical Comments (i) (iv).
3. See Section 5 ; Critical Comments (i) (iv) P. 48.
4. Section 5. Critical Comments (3) (v)

remains in its real form of perfect Existence, Consciousness and Bliss (*saccidānanda-svarūpa*). The proof of this is that on waking after *Suṣupti*, the soul clearly remembers : 'I was sleeping happily so long, but had no dreams'. Such a remembrance is a clear evidence, of the persistence of consciousness and bliss even during *Suṣupti*. Thus, *Suṣupti* is not a negative and blank state, but a state of perfect consciousness and bliss. Of course, *Suṣupti* is not a lasting, permanent state, and due to its karmas being not fully exhausted, the soul has to return to earthly existence soon. But still, during *Suṣupti*, the soul, for the time being, tastes the first bliss of salvation.

The Monotheistic Schools of Rāmānuja etc., however, take, as we have seen,[1] the soul to be a *real jnātā, kartā, bhoktā* and the rest ; and hence the soul always remains so under all states. Thus, during the state of *Jāgrat*, the soul is a self-conscious, knowing subject, an active agent and an enjoyer, experiencing the inevitable fruits of its own karmas and thereby undergoing a variety of states and conditions. In the state of *Svapna*, too, the soul is a conscious subject, a doer and an enjoyer.[2] Then it enjoys the various dream-objects created by the Lord in accordance with its own karmas. During the state of *Suṣupti*, no less, the soul remains a conscious subject, a doer and an enjoyer, though its knowledge etc. are not fully manifest then as during the state of *Jagrat*. Rāmānuja in his celebrated commentary "*Śrī-bhaṣya*" on the Brahma-Sūtras, severely criticises the Advaita view that the soul ceases to be a knower and an enjoyer during *Suṣupti*.[3] He points out that the memories of the sleeper after awakening do not prove that the soul ceases to be a jnātā, bhoktā, etc. then, but just the contrary. For what is the nature of such a memory ?

"एवं हि सुप्तोत्थितस्य परामर्शः 'सुखमहमस्वाप्सम्' इति। अनेन प्रत्यवमर्शेन तदानीमप्यहमर्थस्यैवात्मनः सुखित्वं ज्ञातृत्वं च ज्ञायते।"[4]

"The sleeper, on awakening, remembers to this effect : 'So long I slept happily and did not know anything." From this, the knowledge and happiness of the 'I' during that period can be known. That is, as there was knowledge (viz. 'I did not know anything') and happiness (viz 'I slept happily') then, there must have been a subject to know and enjoy during *Suṣupti*. Thus, the soul is a *jnata, bhokta* and the rest even during *Suṣupti*.

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1. See Section 5 : Critical Comments (1) (iv). P. 43
2. Brahma-Sutas 3. 2. 1—6.
3. S'ri B. 1. 1. 1.
4. Op-cit. 1. 1. 1.

(IV) General Comparison between Indian and Islamic Views

The Indian view of *Jāgrat*, *Svapna* and *Suṣupti* does not seem to have any real similarity with the Ṣūfī view of *Nasut*, *Malakūt* and *Jabarūt*. The *Nasūt* or the Human World, of course, is like the state of *Jāgrat*. But the *Ma'akūt* or the Invisible World of Angels (Heavens) is by no means parallel to the state of *Svapna*, which is merely a state of dreaming—nothing more. The *Jabarūt* or the Highest World of Powers (probably, the Primal Intelligence in Sūfism) also is by no means anything like the state of *Suṣupti* (See below).

(2) Metaphysical and Ethical significance of the Four Worlds

The above Four Worlds have no metaphysical significance in Indian Philosophy. These are not taken as stages in the evolution of God[1], or descent of God to the World. Conversely *Jagrat*, *Svapna*, and *Suṣupti* are also not considered higher and higher stages bringing man near to God or stages of the ascent of man to God. It is not that a man becomes more perfect when he dreams, or sleeps dreamlessly. Thus, these states have no ethical value as well. These are, as a matter of fact, only taken to be ordinary psychological and empirical states of the soul, and the five states of *Jāgrat*, *Svapna*, *Suṣupti*, *Mūrcha* and *Maraṇa* i.e. of waking, dreaming, deep dreamless sleep, swoon and death, have been discussed as such in the second Pāda of the third chapter of the Brahma-sūtras.

But in Ṣūfism, as we have seen, these are metaphysical stages of the descent of God to the world, as well as ethical stages of the ascent of man to God.

Section 8 : The Sound

In this Section, three kinds of Sounds, *Anāhata* (or the 'Om'), *Āhata*, and Vocal have been briefly referred to.

The first has already been discussed under the sub-section : "Meditation on Sound"[2]. The rest raise no special points for discussion.

Section 9 : The Light

In this Section, the nature of Divine Light has been discussed. The following points of similarily have been noted :—

1. See section 2. Critical comments (4) (iv) P. 26.
2. See Section 2 : Critical Comments (6) (i) P. 34.

Stated points of Similarity

(1) Light as the Essence of God

Light or Effulgence is not only an *attribute*, but the very *essence* of God.

(2) Three Kinds of Light

These are : *Jālal* (Majesty), manifested through the *Tamas Guṇa* ; Jamāl (Beauty), manifested through the *Sattva Guṇa* ; and Light of Essence, devoid of all *Guṇas*.

(3) Manifestation of Light

The Pure Brahman, through His own Light, is manifest in the Great Soul (Hiraṇyagarbha), that in the soul, and that in the body.

Critical Comments

(1) (i) Light as the Essence of God

In all systems, Light or Effulgence is regarded as constituting the most fundamental nature of God, for, the All-perfect Being must naturally be self-manifest and capable of manifesting all others. But there has been difference of opinion as to whether it is the *essence* or an *attribute* of God.

(ii) Islamic (Orthodox) View

In the famous Parable of Light (Qurān xxiv. 35) [1], God is referred to as "Light". In the Qurān, however, no discussion is found as to whether Light constitutes the very essence or only an attribute of God. But as God is taken to be essentially possessed of attributes, Light, too, must be one of the attributes.

(iii) Ṣūfī View

The Ṣūfī view of Divine Attributes has already been referred to.[2] The case of 'Light' also is the same. That is, those who say that God is at first a Pure Essence, but later on manifested into attributes, naturally hold that Light is at first the Essence of God, later on becomes His attribute. Again, those who say that God is eternally possessed of attributes, must hold that Light is one of these attributes.

(iv) Upaniṣadic View

In the Upaniṣads, Brahman is often described as effulgent like the sun, as the Light of lights, as shining for ever and so on. In a beautiful verse

1. See English Translation in loco.
2. Section 3 : Critical Comments : (1) (iii) p. 41

of the Śvetāśvatara Upaniṣad, the Supreme Person is said to be ; आदित्यवर्णं तमसः परस्तात्" । (3, 8.)—"Of the colour of the sun beyond darkness". In the Brhadāraṇyaka Upaniṣad, again, it is said that Gods worship Him who is the Light of Lights, Life and Immortality"—"तद्देवा ज्योतिषां ज्योतिरायु र्होपासतेऽमृतम्" (4. 4. 16.). In the Chāndgoya Upaniṣad, too, it is said that the Light that is shining over the whole universe is the same as the light inside a Person (3. 13. 7).

The eternal prayer of Indian sages has been echoed most beautifully in the inspiring passage of the Brihadāraṇyaka Upaniṣad thus :—

"असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृतं गमय ।" (1, 3, 2)

"From untruth, lead me unto Truth.
From darkness, lead me unto Light.
From death, lead me unto Life".

Hence, in the Upaniṣads, as in later Religious and Philosophical Literature, the Ultimate End of life is conceived to be Truth, Light and Life Eternal.

(v) Vedānta View

In the Vedānta, also, Brahman is conceived to be "*Sva-prakāśa*" or self-manifest and manifesting all.

In accordance with the two main Vedānta views regarding the question as to whether[1] Brahman is saguṇa or nirguṇa, here also we have two main views. According to the Advaita School of the Vedānta or the School of Absolute Monism, led by Śaṃkara, *Sat*, *Cit* and *Ānanda*, Existence, Conciousness (Light or Effulgence) and Bliss, constitute the very *svarūpa*, nature or essence of Brahman,—and not His *Guṇas* or attributes. That is, Brahman *is* Existence, Consciousness and Bliss in essence, not that Brahman has Existence, Consciousness and Bliss, as Its attributes. According to this School, Brahman is *Nirguṇa* or devoid of all attributes whatsoever.

But according to the Viśiṣṭādvaita School of the Vedānta or the School of Qualified Monism, as well as other Vaiṣṇava Schools, *Sat*, *Cit* and Ānanda, Existence, Consciousness and Bliss, constitute *both* the *svarūpa* and *Guṇa*, essence and attributes of Brahman.

(vi) General Comparison between Indian and Islamic Views

Indian and Islamic systems of Philosophy agree in taking God or Brahman to be Light in essence. Either Light is only the essence, or both the essence and attribute of God, for, even those who hold that it is the attribute of God really mean that it is essence manifested in attributes, or essence accompanied by attributes.

1. See Section 4 : Critical Comments (1)(iv) p, 42.

(2) Three Kinds of Light

(i) General Comparison between Indian and Islamic Views

This kind of distinction is not found in the Qurān, but in Ṣūfism only. In Indian Philosophy, too, the Light of God cannot be manifested by the Sattva and Tamas Guṇas, for, these are not His attributes.[1]

(3) Manifestation of Light

(i) General Comparison between Indian and Islamic Views

Here the famous verse on Light (Qurān *XXIV.* 35)[2] has been differently interpreted by different scholars. E.g. the celebrated philosopher Ghazali has beautifully explained it thus.[2] The human soul has five faculties or stages viz, Sensory Spirit or Perceptive Soul, Imaginative Spirit or Cognitive Soul; Intelligential Spirit or Conceiving Soul, Ratiocinative Spirit or Rational Soul and Prophetic Spirit; and it is these that are symbolised by Niche, Glass, Lamp, Tree and Oil respectively.

However, there is a general agreement between Indian and Islamic views that God's own Light shines in the soul which itself is luminous.

Section 10: The Vision of God[3]

In this Section, the possibility or otherwise of a direct vision of God has been discussed at length, and its different kinds indicated. The following points of similarity have been noted :—

Stated points of Similarity

(1) Vision of God

The Vision of God is possible here or hereafter, by the external or by the internal eyes. But this is only a vision of God in His manifested aspect, possessed of attributes, for, the Pure Consciouness or Essence, devoid of all attributes, cannot be perceived.

(2) Five Kinds of Vision of God

These are as follows : (i) Vision of God during the waking state by the physical eyes; (ii) Vision of God during the dreaming state by the mental eyes; (iii) Vision of God during the intermediate state when egoity disappears : (iv) Vision of God as limited in special ways; (v) Vision of God as one or the sole Essence of all limited objects.

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1. See P. 45. 2. See English Translation in loco. 3. Yusuf Ali's Ed. 1. 920.

Critical Comments

(1) (i) Vision of God

The eternal quest of a devotee is to realise God in his life, and the question that has worried philosophers all over the world is as to whether this realisation can amount to a direct *perception* of the Lord, and how and when is this possible.

(ii) Islamic (Orthodox) View

In the Qurān itself, there seems to be no support of Dārā's contention that according to this Holy Book, God can be perceived even here and now by the physical eyes. The text, quoted by him in support of his view, does not seem to refer to the actual perception of God on earth.[1] Here the word "blind" in the text : "And who has been blind here shall be blind hereafter" (Qurān XVII. 74), does not appear to refer to the absence of physical perception, but only to that of spiritual enlightenment. Again, in another passage, the possibility of such a Vision of God has been denied and there is no indication here, as Dārā holds, that it means only the denial of the Vision of the formless aspect of God or of His Pure Essence. The text is as follows :

> No Vision can grasp Him.
> But His grasp is over
> All Vision. He is
> Above all comprehension,
> Yet is acquainted with all things !'
>
> (Qurān VI. 103).[2]

Here the term "*Latif*", literally meaning fine or subtle, has been used. Hence, it means that God is so fine as to be invisible to the physical eyes, so subtle as to be invisible to the senses, so pure as to be incomprehensible and beyond the mental and spiritual vision of ordinary men.[3]

Thus, physical vision of God is not possible here. Spiritual or mental vision may, of course, be possible, in exceptional cases, in the case of the Prophets, the last of whom is Muhammad.

In the Heaven, however, the believers, being nearest to God have a perfect vision of Him (Qurān *LVI.* 11—38, 88—91) in perfect peace and bliss, through God's grace.

See under Section 20 : Salvation

1 See English Translation in loco.

2. Yusuf Ali's Ed.

3. Yusuf Ali's Ed. pp. 320, 868

(iii) Sufi View

(a) View of Moderate Ṣūfīs

The Moderate Ṣūfīs, following the Qurān, deny the possibility of God's vision here. E.G. Kalābādhi, author of the famous Arabic treatise on Ṣūfism "*Tacarruf*" ("Doctrine of Ṣūfīs") holds that God can be known only indirectly in the present world through reason and revelation (or faith in the Qurān.) But there cannot be any direct knowledge of God here and now. '*Direct*' knowledge implies perceptual knowledge. But no vision of God is possible on the part of human beings in the present world, but God can be seen with the eye in the next world.

The impossibility of God's vision in the present world is, according to Kalābādhi, due to the following reasons :— 1) Direct vision of the Lord is a sign of His greatest blessing and highest grace. Hence, it can occur only in the noblest place, viz. the Paradise. (2) If such a greatest blessing can take place in this world, there would not be any difference between this World and the Paradise. (3) As God grants this supreme blessing to wise Prophets only, He cannot grant it here to other less deserving persons. (4) The eternal God cannot be seen in the non-eternal world. (5) If God were directly seen here, people would have no doubt regarding His existence and would have, accordingly, needed no instruction regarding Him, believing in Him instinctively. But that is by no means the case.

The possibility of God's vision in the next world is, according to Kalābādhi, due to the following reasons :—(1) The Qurān and the Traditions assert this. (2) God exists and whatever exists, may be seen. (3) Prophets and saints constantly pray for a direct vision of God. But such prayers can never be taken to be proofs of their unbelief and ignorance. On the contrary, they are praying for something which they believe to be fully attainable. (4) There is nothing to prevent God from showing Himself to the believers as an act of Grace ; on the contrary, it is consistent with His essential nature as an All-Merciful and Ever-Gracious Being.

Kalābādhi is here specially careful to point out that not even the Ṣūfīs, some of whom claim to have seen God by the heart in ecstasy, have ever really done or can do so. "God is not seen in this world", he concludes, "either with the eye or with the heart, save from the point of view of faith."

(b) View of other Sufis

Other Ṣūfīs, however, like Dhul Nun-al-Misri, Bayāzid, Hallāj, Shabistari, Ibnu'l Arabi, Rūmī, Jilī, Jāmī and the rest, all hold that God can be perceived, even here and now, during the state of gnosis or ecstasy,—not through the physical eyes of course, but more directly and with more certainty

through the heart. "Every thing which the eyes see," says Dhul Nun, "is related to knowledge, and that which the hearts know is related to certainty", Such a direct vision of God is a gift from God Himself and is possible only through His grace. It is the divinely illuminated heart alone that can reflect, radiate and realise the Essence of God. "The Sun", as Dhul Nun pithily says, "can be seen by the light of the Sun alone".

This kind of vision, according to these Ṣūfis, is not something intellectual, not due to the maturation and perfection of Intuition,—but wholly emotional, being the highest development of ecstatic intoxication.

(iv) Upaniṣadic View

The Upaniṣads, in general, deny the possibility of knowing the *Atman*, the Supreme Soul, through ordinary means. In the old and celebrated *Brhadāraṇyaka Upaniṣad*, this theme has been repeatedly emphasised,[1]

"न दृष्टेर्द्रष्टारं पश्येर्न्श्रुतेः श्रोतारं शृणुया न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाः एष त आत्मा ।' '(3. 4. 2)

"You cannot see the Seer of seeing. You cannot hear the Hearer of hearing. You cannot think of the Thinker of thinking. You cannot know the Knower of knowing. He is your Soul which is in all things".

In many other Upaniṣads, also, it is said clearly that the *Ātman*, the Supreme Soul, cannot be perceived by the eyes or grasped by speech. In the Kaṭha (6. 9.), Śvetāśvatara (4. 20), and Mahānārāyaṇa (1. 11.) Upaniṣads, e. g., we have an identical verse :—

"न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ॥
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥"

"His form cannot be perceived, no one ever sees Him with the eye".

But the Upaniṣads, though thus denying the possibility of the perception of God through ordinary means, yet, by no means, deny it altogether. In the Brhadāraṇyaka Upaniṣad itself, it is said simply with firm conviction.

"य एतद्विदुरमृतास्ते भवन्ति ।" (4. 4. 14)

"Those who know this, become immortal".

The very same line is found repeated more than once in the Kaṭha (6. 2, 9) and Śvetāśvatara Upaniṣads (3. 1, 10, 13 ; 4. 17, 20). In fact, the two concluding lines of the above quoted verse from the Kaṭha (6. 9.) and Śvetāśvatara (4. 20.) Upaniṣads, assert the possibility of the knowledge of God through the mind and the heart.

1. Brh. Up. 2. 4. 14, 3. 4. 2, 2. 7. 23, 3. 8. 11.

"He is to be known by the heart, thought and mind. Those who know this, become immortal".

In the same chapter, Brhadāraṇyaka says :—

"तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुर्भूत्वात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति।" (4. 4. 2)

"Therefore, having this knowledge, having become calm, subdued, quiet, enduring and collected, one sees the Soul in the Soul itself. One sees everything as the Soul. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from impurity, he becomes Brahman."

There are many other texts in the Upaniṣads which clearly assert that the *Ātman* or *Brahman* can be known and perceived directly, though not through the physical eyes, and that such a knowledge alone leads one to salvation and immortality. Hence the Śvetāśvatara Upaniṣad (3. 8.) beautifully says :—

"वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात्।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥"

"I know this Mighty Person, of the colour of the sun, beyond darkness. By knowing Him alone, one overcomes death. There is no other path to salvation."

In the Kaṭha (2, 2. 3,) and Muṇḍaka (3. 2. 3.) Upaniṣads, there is a reference to the theory of Grace :—

"नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनूं स्वाम्॥"

"This Soul cannot be obtained by learned discourses, nor by intelligence, nor by much learning. He can be obtained only by one whom He chooses To him, the Soul reveals its own nature."[1]

(v) Vedānta Veiw[2]

In the Vedānta, such a direct Vision or perception of Brahman is denoted by the term : "*Sākṣātkāra*" which literally means : "Face-to-face perception." In the Upaniṣads, although it has been said that a direct perception of the soul is possible, yet there is no clear indication as to whether this can take place here as well, or only hereafter. But in the Vedānta, the issue has been debated threadbare between the protagonists of

1. See under Section 18 : Theory of Extraction : Theory of Special Grace or Interventation.
2. See Section 20 : Salvation.

Jivanmukti (Salvation here and now) and *Videhamukti* (Salvation after death).

The Monistic Schools of the Vedānta of Śaṃkara and others are upholders of the doctrine of *Jivanmukti*. Accordingly, they hold that the realisation of the real nature of the soul, or the perception of it as Brahman in essence, though not through the physical eyes, is possible here and now, in the present life. Thus, "*Sākṣātkāra*" does not mean here the vision of God, but a direct vision of one's own nature as Brahman in essence. Hence, it is wholly intellectual, there being no question of any emotional ecstasy here.

According to the Monotheistic Schools of the Vedānta of Rāmānuja, Nimbārka, Madhva, Vallabha, Baladeva, etc. however, "*Sākṣātkāra*" means a direct vision of God which leads to salvation; and according to these Schools propounding of *Videha-mukti- Vāda*, this is possible not here and now, but only after death, through the grace of God. Thus, the successive stages leading to salvation are as follows :—

Niṣkāma-Karma—Jnāna—Bhakti or *Dhyāna—Bhagavat-prasāda—Sākṣātkāra-Mukti.*

Selfless action—Knowledge—Devotion or Meditation—God's Grace—Direct Vision of God—Salvation.[1]

These Schools take their stand on the above quoted verse from the Kaṭha (2. 2. 3.) and Muṇḍaka (3. 2. 3.) Upaniṣads, that the Vision of God is possible only through the grace of God, never otherwise.

(vi) View of Gaudiya or Bengal School of Vaisnavism

According to this School, in general, Vision of God, which is the direct and only way to Salvation, is possible either here or hereafter. And it may be either internal or external. As has been said :—

"स चात्मसाक्षात्कारो द्विविधः अन्तराविर्भाव-लक्षणः बहिराविर्भाव-लक्षणः च ।"

The Vision of God may be of two kinds, internal or external. Example of these are found in Bhāgavata-Purāṇa. (E g. Internal Vision 1.6.34. External Vision 3.15.38.)

(vii) General Comparison between Indian and Islamic Views

From the strictly philosophical point of view, the possibility of the perception of God through the physical eyes has been denied by systems of

1. According to Madhva, the Soul approaches God, Visnu through His son Vāyu, not directly. See Section 20 : Salvation.

both Indian and Islamic Philosophy ; and when Dārā refers to such a view as being held by both Hindu and Muslim sages, he probably means some sectarian, religious Schools of both sects.

But the possibility of a Vision of God through the mind and the heart, through spiritual insight and divine illumination are admitted by Orthodox Islam, Sūfism, as well as by the Monotheistic Schools of the Vedānta. Orthodox Islam, Moderate Schools of Ṣūfism, the *Videha-mukti-Vādin* Schools of the Vedānta, however, do not admit the possibility of such a vision here and now, while most Sūfi and Vaiṣṇava Schools admit it. All these Schools, again, accept the theory of Grace.[1]

Thus, there is a general agreement between Indian and Islamic views as regards the possibility of a Vision of God, apart from the question of the exact nature of such a Vision.

Section 11 : The Names of God

Stated point of Similarity

(1) Sanskrit and Arabic-Persian Synonyms of Divine Names

(i) Islamic (Orthodox) View

In this Section, no topic of philosophical importance has been discussed, but only some Arabic or Persian synonyms of Sanskrit words have been given.

Critical Comments

(1) Sanskrit and Arabic-Persian Synonyms of Divine Names

(i) Islamic (Orthodox) View

In the Qurān, God is several times, said to possess beautiful names :—

"The most beautiful names
Belong to God" (VII, 180)[2]

In Hadith Literature, these have been taken to be 99 in number, representing 99 main attributes of God. The four names, mentioned in the first Sura (chapter) of the Qurān, indicate these in a comprehensive manner. These are as follows :—"Most Gracious" (*Raḥmān*) "Most Merciful" (*Raḥim*), "Cherisher and Sustainer of the worlds" (*Rabb-ul ālāmīn*) and "Master of the Day of Judgment."[3]

(ii) Sufi View

In Sūfism, God's Names are taken to be eternal like His Essence and Attributes. According to some (e. g. Kalābādhi[4]), Divine Names,

1. See under Section 18 : Theory of Extraction.
2. Yusuf Ali's Ed. cf. also XVII, 110, XX 8 LIX 24.
3. See p. 39.
4. See p. 41

like Divine Attributes, are neither identical with nor different from God. But according to others (e. g. Jīlī[1]), just as Divine Attributes are identical with God Himself, so, too, are Divine Names. Jīlī points out that a name is something which enables us to picture a thing, understand its meaning and retain it in memory ; thus, a name is the outer aspect of the object named, the inner aspect, and as such, identical with it. Hence, a Divine Name is the same as God Himself and to know such a Name is to know God himself. Jīlī says that God has made His Name a Mirror for man to see and know the real nature of Divine unity.

Divine Names are of two kinds : Names of Essence e. g. *al Ahad* ; The One ; or Names of Attributes, e. g. *al Rahman* : 'The Merciful'. The highest name of God is "*Allah*" which comprises all other attributes and names of God.

According to Ibnul Ārabi, the three cardinal names of God are; *Allah*, *al Rahman* ('The Merciful'), *al Rabb*, ('The Lord'),

(iii) Vedānta View

In the Monistic School of the Vedānta, there is no question of names, just as there is none regarding attributes.

In the early Monotheistic Schools of Rāmānuja etc., not much importance is placed on the names of God. In Rāmānuja's celebrated commentary "*Śrī-Bhāṣya*" on the Brahma-sūtras, he mentions only one or two names of Brahman, viz. *Viṣṇu*, *Vāsudeva* or *Puruṣottama*. Nimbārka speaks of Brahman as Kṛṣṇa, Hari, Puruṣottama, Keśava, Mādhava and Ramākānta. Each of these names is taken to represent a special quality. E. g. "Kṛṣṇa" and "Hari" both mean one who drags away (root : *Kṛṣ*) or takes away (root : *Har*) the sins of his His devotees. Later on, however, in the *Śaiva* and *Vaiṣṇava* Schools, names come to be more and more multiplied and taken as more and more important. E. g. in his commentary on the Brahma-sūtras, the famous interpreter of the Vedānta from the Śaiva standpoint, viz. Śrikaṇṭha, says that Brahman or Śiva has numerous names which are by no means, empty, meaningless ones, but indicate the infinite essence, attributes and powers of Śiva Himself. Of these, he says, eight are main, viz. *Bhava*, *Śarva*, *Īśvara*, *Paśupati*, *Rudra*. *Ugra*, *Bhīma and Mahādeva*. Each of these stands for a special quality and power of the Lord[2].

Thus "*Bhava*" means that Brahman is existent everywhere and always, an Eternal Being ; "*Śarva*" means that Brahman is the destroyer of all things ; "*Īśāna*" means that Brahman is possessed of absolute and

1. See p. 41. 2. See his Bhasya on Brahma-sutraa 1. 1. 1.

limitless might and glory ; *"Paśupati"* means that Brahman is the controller of all things ; *"Rudra"* means that Brahman is the remover of all pains and sufferings ; *"Ugra"* means that Brahman is unconquerable and indomitable ; *"Bhima"* means that Brahman is an object of fear to all, being their controller ; and *"Mahādeva"* means that Brahman is the Greatest Being.

In Indian Philosophy, however, mere adjectives or attributes are not taken to be names, as in Islamic Philosophy ; but, rather, names are said to designate some special attributes.

Section 12 : Apostleship and Saintship

In this Section, different kinds of Apostleship and Saintship are spoken of, and although only the apostles and saints of Islam have been referred to, the presumption, evidently, is that the views expressed tally with those of Indian Philosophy no less.

Stated points of Similarity

(1) Three kinds of Apostleship

These are as follows :—Apostles who realise only the *Nirguṇa* or absolute aspect of God ; those who realise only the *Saguṇa* or qualified aspect of God ; and those who realise both the above aspects of God. The first two kinds of Apostleship are both one-sided, while the last one is the true and perfect form of Apostleship.

Critical Comments

(1) (i Three kinds of Apostleship

In all religious and philosophical systems of the world, apostles and saints have an honoured place. As the messengers of God Himself, they serve as beacon-lights to mankind in its difficult journey to the Goal of salvation. Hence it is interesting to note how the apostles and saints have been classified.

(ii) Islamic (Orthodox) View

Islam recognises the fact that every nation or group of people has an Apostle or a Prophet.

"To every people (was sent) an Apostle" (Qurān X. 47)[1]

But Muhammad, according to Islam, is the last of the Prophets. This is stated in a verse in the Quran :—

1. Yusuf Ali's Ed.

"Muhammad is not the father of any of your men, but (he is) the Apostle[1] of God, and the seal of the Prophets" (XXXIII. 40)

In Qurān (II. 136), the following Prophets are mentioned: Ābraham, Ismail, Isaac, Jacob and the Tribes, Moses and Jesus, arranged in three groups: (i) Abraham, Ismail, Isaac, Jacob and the Tribes. Of these, Abraham apparently had a Book (Qurān LXXVII. 19) and others followed him. (ii) Moses and Jesus each of whom left a Scripture. (iii) Other Scriptures and Prophets of God, not specifically mentioned (XL. 78). It is also said here—

"We make no difference between one and another of them" (II, 136)[2]

In Qurān (iv, 163-164), the list of former Apostles or Prophets is given thus:—Noah, Abraham, Ismail, Isaac, Jacob and the Tribes, Jesus, Job, Jonah, Aaron, Solomon and David.

In another place of the Qurān again (VI. 83-86), a list is given of eighteen Apostles or Prophets in four groups, including the great teachers of three great Religions based on the teachings of Moses, Jesus and Muhammad, viz: (i) Abraham, his son Isaac, and Isaac's son Jacob. Abraham was the first to have a Book (Qurān *LXXXVII.* 19.), (ii) Noah of the time of the Flood, David and Solomon, who established the Jewish Monarchy, Job who flourished 140 years ago, Joseph, Minister of state of Egypt, Moses and Aaron, the leaders of Exodus from Egypt. As they all led very active lives, they are called "Doers of Good". (iii) Zakariya, father of John the Baptist, John, Jesus and Elias (Elijah), They were preachers of Truth, rather than men of actions, and so they were called "The Righteous". (iv) Ismail, Elisha, Jonas, and Lot, called "Favoured above the nations", as they had to undergo great mishaps, but still kept to the Path of God.[3]

Islam distingushes between a Prophet and Apostle. A Prophet (*Nabi*) is one who receives Divine Inspiration or Message, but does not necessarily leave a Holy Book or Scripture, while an Apostle (*Rasul*) is one who leaves such a Book.[4]

It is said in the Qurān many times[5] that the Apostles or Prophets are human beings, though they are specially favoured and guided by God, so that they are fit to preach God's Message on earth.

1. i. e. last of the Prophets.
2. Yusuf Alis' Ed.
3. Yusuf Ali's Ed. P. 312.
4. op. cit. P. 778. Quran XIX. 51.
5. See under section 20, Salvation in P. 185.

(iii) Sufi View : The Perfect Man.

The central doctrine of Ṣūfism is that of Perfect Man. It is first[1] propounded systematically by the great Ṣūfī Ibnul Arabi, who gave a technical meaning to the term "Perfect Man" (*al insānul-Kāmil*). A Perfect man is one who has here and now reached the goal of the Mystic Path and realised his oneness with God. In him alone are God's Essence and Attributes fully and perfectly manifested. Hence, he is a God-man, human in form, but divine in essence and attributes. Still, he should not be taken as an incarnation of God. Man, as we have seen,[2] is the crown of creation, and Perfect Man is the crown of man. The pure Essence of God descends to the World of plurality and re-ascends to itself through the Perfect Man. Thus, we have a complete circle here—God to man, man to God again. Hence, man's attempt to rise to God—has been described by the Ṣūfis as God's attempt to regain His original Unity.[3]

Thus, the Perfect Man has a two-fold function : cosmical and ethical. Cosmically, he is the Logos, the Primary Reason, the first emanation from God. As such, he is the arche-type of Nature, the axis (Qutb) of God on which the whole universe revolves.[4] Ethically, he is the Prophet of God, the mediator betwen God and man. God directly reveals Himself to him alone, and it is his task to transmit and preach God's Message to mankind, and help men to attain God. The Perfect Man is conscious of himself as both identical with God and different from Him, and of God as both immanent in, and transcendent over, him.

Now, who is such a Perfect Man ? A saint and a prophet. In deference to the strong orthodox view, the Sūfis generally draw a distinction between a saint (*Wali*) and a prophet (*Nabi*). According to Islam, as we have seen, Muhammad is the last and the best of the prophets, and there cannot be any prophets after him. That is, there cannot be any further direct revelation of God's message to any one else—other saints and sages can teach and interpret only what was revealed to Muhammad, but cannot themselves claim to have any direct revelation or message from God Himself. But the Sūfis claim to have a direct communion with God even after Muhammad. However, as orthodox Islam feels very strongly on this question of prophethood, and as, according

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1. See under Section 20 : Salvation.
2. See Sufi Doctrine of Evolution, P. 22
3. Op. cit,
4. See below p. 74, See also P. 10, 18, 19.

to it, it is just as heretical to claim to be a prophet as to claim to be God, so most Sūfīs try to placate the orthodox Muslimsby holding that a saint is inferior to a prophet,—for, a saint is united with God only temporarily, a prophet permanently. Further, a saint gets revelation from God when enraptured and so he is scarcely in a position to teach and exhort others. But a prophet is sober, although he constantly receives God's message, and so he can act as God's messenger on earth very well. Thus, sainthood is private, prophethood public and much superior. Both have powers of performing miracles. But a saint's miracles do not depend on him, but descend on him from God, whether he likes them or not. A prophet, however, can show miracles at will. "A saint", concludes Hujwiri, "is always and under every circumstance, inferior to a prophet."

Here a distinction is sometimes drawn between a *Perfect Man* and a *Heavenly Man*. The absolutely Perfect Man is the Heavenly Man, viz., Muhammad, the Universal Reason (Logos), the first creation of God, also called the Light of Muhammad.[1] He exists before creation and the whole creation is but a copy of his body and soul. Other Perfect Men or saints throughout the ages are but outer forms or representatives of Muhammad, who, it is held, appears in the form of different saints and teachers. (Cf. Jili).

According to the great Sūfī Rūmī, however, there is no distinction between a saint and a prophet. According to him, every one can come into a direct contact with God, even without the help of a Prophet or an Angel. One who has realised his oneness with God and come to be endowed with Divine Attributes may be called either a "saint" or a "prophet."

(iv) Vedānta View; The Avataras

In all the systems of Indian Philosophy and Religion, a long series of saints and prophets is found mentioned. But not much distinction is drawn between a saint and a prophet. Both can receive a direct illumination from God, and a saint may become a prophet by founding a new religious sect or order. Such a perfect saint or a prophet may also be an incarnation or *Avartāra* of God Himself.

The *Avatāra-Vāda* is a fundamental conception in Hindu Religion. It is held that if perfect saints and prophets are God in essence and attributes, they really *are* themselves God in human forms. Many different kinds of *Avatāras* have been spoken of in different systems. The following classification may be taken as a typical one :—[2]

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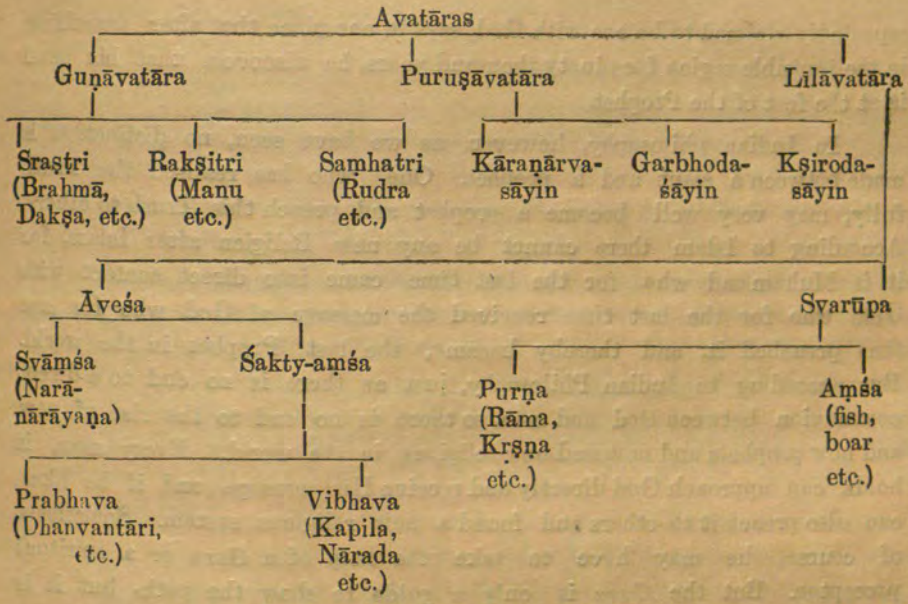
1. See P. 10, 17, 24, 25.

2. Vedānta-Ratna-Manjūsa of Purusottama-cārya of Nimbarka Vedanta School.



(v) General Comparison between Indian and Islamic Views

The classification given here by Dārā of the three kinds of Apostles may be found in Ṣūfī system only, but neither in Orthodox Islam, nor in Indian Philosophy. For, as we have seen[1], Orthodox Islam recognises only the *Saguṇa* form of God ; the Monistic school of the Vedānta, only the *Nirguṇa* form of Brahman ; and the Monotheistic school of the Vedānta, only the *Saguṇa* form of Brahman or Īśvara. It is only the Ṣūfī system that recognises, in some cases, both the prior *Nirguṇa* form and the later *Saguṇa* form.

A fundamental distinction between Indian and Islamic views is as regards the question of the finality of the prophethood of Muhammed. The Orthodox Islamic view is quite consistent with itself here. For, it denies any further direct revelation of God to man.

The Sūfī view, however, is rather inconsistent with itself. For, it admits that all men, great or small, can receive direct illumination from God Himself. But if that be so, why cannot they also preach God's message ? If they be saints who are blessed with Divine communion and communication, what prevents them to be prophets who communicate the Divine Revelation to others ? However, it is found in Ṣūfism that even saints who declare themselves to be identical with God Himself, do not hesitate to describe themselves as inferior to Prophets. The great Ṣūfī Bayazid, e.g. who

1. See P. 39.

repeatedly claimed to be one with God, says in one place that after travelling in the invisible region for ninety thousand years, he discovers that his head is at the feet of the Prophet.

In Indian philosophy, however, as we have seen, no distinction is made between a saint and a prophet. One who has realised the Truth fully, may very well become a prophet and preach this Truth to others. According to Islam, there cannot be any new Religion after Islam, for it is Muhammad who for the last time came into direct contact with God, who for the last time received the message of God, who for last time preached it, and thereby became, the last Prophet in the world. But according to Indian Philosophy, just as there is no end to a direct communion between God and man, so there is no end to the rise of new and new prophets and new and new religions in the world. Every man, it holds, can approach God directly and receive His message, and if he likes, can also preach it to others and found a new religious system. Sometimes, of course, he may have to take the help of a *Guru* or a spiritual preceptor. But the *Guru* is only a guide to show the path, but it is for the devotee himself to reach and realise God.

In the Gītā, Śrī-Kṛṣṇa himself says :—

"यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे॥" (4. 7-8)

"Whenever there is a decline of righteousness and rise of unrighteousness Bhārata, then I create (incarnate) myself; for the protection of the good and destruction of the wicked and for the establishment of Righteousness, I am born from age to age".

Thus, according to the Indian view, whenever necessary, God's incarnations or prophets may arise to purify the existing religious order, and establish new ones.

This Doctrine of Incarnation, too, is not accepted by Islamic philosophy. Some Ṣūfī sects, as mentioned by Hujwiri, propound this doctrine of Incarnation (*hulul*) and some sayings of Hallāj seem to imply his belief in it. But the Ṣūfīs in general reject it—both the extreme transcendentalists and the extreme immanentalists. According to the former, God and man are eternally and absolutely different from each other. So, how can God descend into man, how can the eternal have a non-eternal abode[1] ? According to the

1. Kashb P 260

latter, again, incarnation implies a difference between God and man. a contact between two different natures, but really God and man are identical. Jīlī points out that although the spirit of God is substituted for human spirit during the highest revelation of Essence, yet that does not mean incarnation, for, the subtle Holy spirit is neither really separated from God, nor really joined to man.

Section 14 : The Quarters [1]

Here the number of quarters,—six according to the Ṣūfīs and ten according to the Indian Philosophers.—has been stated. This small Section contains no topic of philosophical interest.

Section 15 : The Firmaments

Here the number of firmaments—nine according to the Ṣūfīs and seven according to the Indian View—has been stated. This will be discussed under Section 17 below.

Section 16 : The Worlds

Here the number of the Worlds—seven according to both Indian and Islamic Views—has been stated. This, too, will be discussed under Section 17.

Section 17 : Division of the Worlds

In this Section, parts of the worlds have been described.

Stated Point of Similarity

(i) Number of Worlds etc,

There are seven worlds or islands, seven mountains and seven oceans.

Critical Comments

(i) Number of Worlds etc.

Besides, general discussions regarding the problems and processes of Creation, Evolution etc., systems of Philosophy further include sections on Cosmology, more or less figurative in character, and more important from the religious and ritualistic points of view than from the strictly philosophical and speculative ones.

(ii) Islamic (Orthodox) View

In the Quran[2], details of creation are not found, and the number etc, of Heaven, Hell etc. are also not given in details. Only detailed

1. Section 13 on "The Brahmanda", as found in the Persian work, is not included in the Sanskrit one.

2. See P. 21

general descriptions of Heaven as a place full of flowing rivers, fountains, cool shads, fruits and drinks, singing angels, etc.[1]; and of Hell as a place full of terrors like blazing fire, boiling water, black smoke[2], etc. are found. In one place seven Heavens are spoken of[3].

(iii) Sūfī View

This has been stated above[4],

(iii) Vedānta View : Paurānic Account

1. The account given in "Samudra Sangama" has been taken in part from those given in the *Purāṇas*. But it does not tally completely with the Paurāṇic view. According to this view, the *Brahmāṇḍa* ('the egg of Brahmā', the Creator) or the universe consists of fourteen worlds (*Caturdaśa-Bhuvana*) and not seven, as stated here. According to the Paurāṇic description, the fourteen worlds are as follows :—

(1) *Bhūr-loka* is this world, the earth, the abode of human beings, etc. It is of the shape of a lotus and occupies a space of fifty *Koṭi Yojanas* (one koṭi=ten millions). It consists of seven islands, surrounded by seven oceans. These seven islands are : Jambu, Plakṣa, Śālma, Kuśa, Kraunca, Śāka and Puṣkara. The seven oceans are : *Kṣārodakārṇava* or ocean of salt-water, *Ikṣurasārṇava* or ocean of sugar-cane juice, *Surārṇava* or ocean of wine, *Ghṛtārṇava* or ocean of clarified butter, *Kṣīrārṇava* or ocean of milk, and *Madhura-jalārṇava* or ocean of fresh water. Each island, in order, is surrounded by an ocean as large as itself, which in its turn is surrounded by another island twice as large and consisting of seven *varṣas* or lands, except the last, viz. Puṣkara, which consists of two only.

(2) Above the *Bhūr-loka*, there is *Bhūvar-loka* or the space extending from the earth to the orb of the sun, occupying a *Lakṣa Yojana*, and inhabited by perfected souls and sages etc.

(3) Above the *Bhūvar-loka*, there are the orbs of the Candra (Moon) Nakṣatra (constellation through which the moon passes), Budha (the planet Mercury), Śukra (the planet Venus), Bhauma (the planet Mars), Brhaspati (the planet Jupiter) and Saptarṣi, (constellation of the seven stars in the Ursa Major), and above these, there is Dhurva Cakra (Polar Star). The *Svar-loka*, the region of Indra, extends from the orb of the sun up to the Dhruva, i.e. it is the space between the sun and the Polar Star, occupying fourteen *Lakṣa Yojanas*.

1. Quran III. 15, 198; IV. 57; V. 122; XV. 45-48, XXVIII. 49-52; XXXIX 73-75 etc. Yusuf Ali's Ed. See Pp. 81-82.
2. op. cit. IV. 56; XXII. 19-22; XXV. 11-12 etc. See Pp. 81-82.
3. Quran XVII. 44.
4. See P .21.

(4) Above the *Svar-loka*, there is the *Mahar-loka*, occupying a *Koṭi-Yojanas*, inhabited by Bhrgu and other saints.

(5) Above the *Mahar-loka*, there is the *Jana-loka*, twice as large, the abode of Brahmā's sons, Sanat Kumāra etc.

(6) Above the *Jana-loka*, there is the *Tapa-loka*, four times as large, the abode of deified vairāgins (ascetics).

(7) Above the *Tapa-loka*, there is the *Satya-loka* or *Brahma-loka*, occupying twelve Koti-Yojanas, the abode of Brahmā.

These are the seven worlds from the earth upwards. There are seven more worlds from the earth downwards, one below the other and ten times as large, in the order, *Atala*, *Pātala Vitala*, *Sutala*, *Talātala*, *Rasātala*, and *Mahātala*. In between these seven worlds, there are twenty-one *Narakas* or hells viz. Raurava and the rest, the abode of sinners.

Such is the constitution of a single *Brahmāṇḍa* or Universe. There is an infinite number of such *Brahmāṇḍas*, floating like bubbles in the ocean of Prakrti, the Primal Matter, the *Acit-Śakti* of the Lord. Hence, the Brahmāṇḍa is endless.

The above Paurāṇic conception is, of course, a figurative one, and intended to emphasise the infinite vastness of space and time and the consequent littleness of human existence as such. On earth, which is conceived as immensely vast there are millions and millions of human beings. But the earth itself is one small world amongst fourteen larger and larger worlds, constituting the Universe. The Universe or Brahmāṇḍa, again in its turn, is only one among millions of Universes. Thus, a single human life is nothing as compared with these unimaginably vast Universes. In this way, this Paurāṇic conception of the Universe brings to light the utter insignificance of a merely mundane existence and inspires one to strive for a higher, spiritual life through which alone can real greatness, the *Bhūmā*, be attained.

(iv) General Comparison between Indian and Islamic Views

It is no use trying to work out a detailed similarity between Indian and Islamic Views in this respect. According to the great Ṣūfī Jili, of course, there are altogether fourteen regions,[1] seven Earths and seven Heavens. Yet, any similarity between this and the Indian account cannot, evidently, be expected.

The fact is that such a similarity, if any, is not at all important here; for, the accounts are more or less figurative in nature. What is more important is to note here that all the above views want to emphasise the

1. P. 25.

utter insignificance of a merely human existence by thei[illegible]ers, fountains, *Divisions* (of the world. In the Quran (XL-57 ; LXXIX. 27), it is said that the creation of the Heaven and the earth is a greater matter than that of man and this is simply for preventing any sense of arrogance on the part of man,—for, really man is the crown of creation, [1] the vicegerent of God on earth. In the Ṣūfī system, too, although Perfect Man is the end of creation, yet the merely physical existence of man is always decried. In this respect, a perfect similarity exists between Indian and Islamic Views.

Section 18 : The World of the Dead

In this Section, the soul's journey to Heaven or Hell after Resurrection has been discussed.

Stated points of Similarity

(1) Resurrection and Journey to Heaven or Hell

After death, the soul leaves the gross, elemental body and enters a subtle body in accordance with its past *Karmas* (works). Then after "Questions and Answers", it goes to Heaven or Hell, as justice demands. The attainment of the Highest Heaven, called "Firdausa Ala" in Islamic Philosophy and "Vaikuṇṭha" in Indian Philosophy, is Salvation (*Mahā-mukti*).

(2) Theory of Extraction : Theory of Special Grace or Intervention

But the soul's stay in Heaven or Hell is not something irrevocable, For, if He so desires, God may take the sinful away from Hell to Heaven, and the virtuous to a higher Paradise.

Critical Comments

(1) (i) Resurrection and Journey to Heaven and Hell

The state of the soul after the death of the individual has ever been a topic of great philosophical interest. For, after all, it is this question that gives rise to one of the very first philosophical speculations in human mind. Wonder at the Unknown which, according to many, forms the very spring of Philosophy, is never aroused so much as with regard to the greatest Unknown, viz. Death ; and all the resources of human intellect and intuition have been employed to lift the dark veil of seeming oblivion that encompasses man after the end of this visible, tangible, gross, physical existence here and now on earth.

1. Pp. 81-82.

[illegible]e (Orthodox) View : Resurrection, Heaven and Hell

(a) Resurrection

The Doctrine of Resurrection, and the connected ones of Day of Judgment, Heaven and Hell, are fundamental ones in Islam. In the Quran in many passages, the Resurrection of the dead is spoken of. Ordinary people, of course, wonder as to how the dead, who have been reduced to mere bones and dust, can arise again. Thus, men often, naturally, express doubts as to the possibility of Resurrection or Life after death.

"They say : What !
When we are reduced
To bones and dust
Should we really be raised up [1]
(To be) a new creation ?" (XVIII. 49.)
"Man says : What !
When I am dead, shall I
Then be raised up alive" ? (XIX. 66)[2]

But really everything is possible on the part of the Omnipotent God, who can create things, in the twinkling of an eye, out of nothing [3].

"But does not man
Call to mind that We
Created him before
Out of nothing ?" (Quran XIX. 67)

This has been set forth beautifully in a long verse in the Quran (XXII. 5). Here, addressing mankind, God says that if people have any doubts in their minds regarding the possibility of Resurrection, they have only to turn their attention to themselves or to Nature hereself. Then they will find how wonderful is the process of creation itself. In the case of human beings, we find that, out of lifeless matter or dust, there arises a living seed, a fertilised germ which gradually develops into a full-fledged person, who again, is subject to the different states of childhood, youth, old age and death. In the case of Nature, no less, from the barren and lifeless earth, there spring forth, due to God's fertilising rain, sprightly and beautiful shrubs and trees. In both cases, in our own case as well as in that of Nature, we find that God is capable of superbly wonderful things, and can easily bring forth life, growth, beauty and joy out of nothing, or out of dead matter. So, He is also capable of bringing the dead to life for judgment and reward them in Heaven or punish them in Hell according to their deeds.

1. Yusuf *Ali's* Ed.
2. Op. cit cf. Quran LXXIX. 10—12.
3. See p. 21

"This is so, because God
Is the Reality : it is He
Who gives life to the dead,
And it is He who has
Power over all things".[1]

(Qurān XXII 6.)

At the time of Resurrection, the trumpet[2] blows, and all persons are raised from their graves, with the two guardian-angels, one to the right who recorded their good deeds, and other to the left who recorded their bad deeds.[3] Then, they are questioned by the Angels as to how they followed the commands of God, transmitted to them by the Prophets, the Messengers of God on earth. Then, according to their virtuous or sinful deeds, they are taken to Heaven or Hell respectively.

In Sūrā LVI of the Qurān, a detailed account has been given of Resurrection, Heaven and Hell. It is said here that "when the Event Inevitable cometh to pass" (LVI. 1.), the earth is "shaken to its depth", and the mountains are "crumbled to atoms, becoming dust scattered abroad". At that time, there will be a sorting out of Good and Evil. Accordingly, men and women will be divided into three classes : Among the good, there will be two classes.[4] First, the specially exalted class, nearest to God.

(LVI. 11—26)

And those Foremost
(In Faith) will be
Foremost (in the Hereafter)
"These will be
Those Nearest to God
"In Gardens of Bliss".

(LVI. 10—12.

Secondly, there will the righteous people, generally called the "Companions of the Right Hand (LVI, 27—40). Finally, there will be the sinners, called the "Companions of the Left Hand" (LVI. 41—56).

(*a*) The Foremost Believers will be taken to Heaven where they will sit on thrones, encrusted with gold and precious stones, reclining on them and facing each other, as a symbol of their spiritual eminence. They will be surrounded and served by youths of perpetual freshness. They

1. Cf. Quran XLVI. 3 3 ; LXXXVI. 8.
2. L. 20.
3. Quran XXII.; 7. L. 17, 21.
4. See under Section 18 . Critical Comments (i) (ii) (b).

will drink the pure water of clear-flowing fountains in shining cups and goblets, eat fruits they select and flesh of fowl just as they desire. But they will suffer from no after-ache or intoxication from such feastings. They will have for their Companions graceful youths with big, lustrous eyes. There will be no frivolity or taint of ill there, only the Bliss of Heaven and the Peace of God. (Quran. LVI.1 1—26)

(*b*) The "Companions of the Right Hand", too, will be taken to Heaven where they will be among beautiful thornless trees with flowers or fruits, piled one over the other. They will rest under long-extended shades, by the sides of rivers constantly flowing on, in the midst of fruits that are found in all seasons in abundance. They will sit on Thrones, raised high. Their Companions, too, will be chaste women, specially created as emblems of beauty, grace, dignity, and purity. (Qurān LVI. 27—40),

(*c*) The "Companions of the Left Hand" will be taken to Hell where they will be put in the midst of a fierce blast of fire, in boiling water and in the shades of black smoke. Nothing will be there to please or refresh them. On the top of it, they will have to drink boiling water, "like diseased camels raging[1] with thirst".

(Qurān LVI. 41—56).

(b) Heaven

In the Qurān, as stated above[2], elaborate descriptions are given of Heaven and Hell.

In Heaven, there will be one supreme spiritual Fellowship, one Brotherhood of Peace, consisting, however, of different classes in a hierarchy, according to the varying spiritual perfections gained in this life. Thus, first, there will be the Exalted class of Believers, nearest to God in rank and dignity, and the Companions of the Right Hand[3]. According to another classification, there will be four classes :—(i) The highest will be the Prophets and Apostles who taught and guided mankind. (ii) The next will be the sincere Lovers of Truth who supported the Truth through whatever means they could. (iii) The next will be the Martyrs and the witnesses who testified to the Truth. (iv) The next will be the Righteous, the ordinary people who acted in a righteous manner.[4]

The Heaven is conceived as a place of infinite Bliss, Peace and Perfection. But it is not possible for a person to know, here and now, of the spiritual delights, that are in store for him in Heaven.

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1. See P. 78.
2. See P. 78
3. See P. 82.
4. Quran IV 69.

"Now no person knows
What delights of the eye
Are kept hidden (in reserve)
For them—as a reward
For their Good Deeds".

(*Qurān XXXII. 17*)

Accordingly, it is very difficult to describe and understand the nature of the Heavenly Bliss exactly. Hence, in the Quran, we have an allegorical description of Heaven as a Garden of Bliss (*Jannat un Naīm*).[1] Here, we have the beautiful picture of an enchanting Garden in nearness to God, a gift from the Presence of God,[2] an eternal Home for the righteous.[3]

"For the righteous are Gardens
In nearness to their Lord."

(*Qurān III. 15*)

In this Garden, there exists eternally the height of Happiness, attainable through all the five senses, refined and spiritualised. Thus, there are infinite delights in the form of fresh green meadows with flowing rivers.[4] and gurgling fountains in abundance[5], beautiful lofty mansions to dwell in[6], adornments like gold bracelets, green garments of fine silk and heavy brocade to put on[7], fine thrones and couches to recline on[8], soft carpets and cushions to sit and rest on[9], cups, goblets and dishes[10], to drink from, excellent fruit and meat[11] and pure wine to allay hunger and thirst and so on[12]. Thē temperature will be neither too hot nor too cold[13], but there will be pleasant cool shades[14] for the believers to rest under, with Angels singing all around[15]. The believers will further have pure and holy companions,[16] and chaste women all around[17]. In this Realm Magnificent[18], there will be no sense of injury in the hearts of the believers[19], no sorrow, toil and weariness[20], but eternal peace and security[21], rest and satisfaction[22].

Here—

(Every) fruit of enjoyment
Will be there for them ;
They shall have whatever
They call for."

(*Quran XXXVI. 57*)

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1. Quran V, 68. 2. Op. Cit. III. 198, 3. Op. Cit. III. 198, V, 122. etc. 4. Op. Cit. III. 15, 198 etc, 5. XV. 45—48, LXXVI. 5. etc. 6. IX. 72, XXIX, 20 etc. 7. XVIII. 31, XXV. 33, etc. 8. XXVI. 55, XXVII, 49, etc. 9. LV. 46, LXXXVIII 8, 16. 10. XLIII. 68, LXXVI, 5. etc. 11. XXXVII. 49, LII etc. 12. LXXXIII, 25.

13. LXXVI, 5—22. 14, IV. 57, LXXVI. 5—22 etc. 15. XXXIX. 73—75 etc. 16. IV. 57, LVI. 88—91 etc. 17. XXXVII. 48, XXXVIII. 49—52. 18. LXXVI. 5—22. 19, VII. 43, 20. XXXV, 33—35. 21, XV. 45—48. 22. LVI. 88—91.

Not only that, they shall also have "more than all they wish for."[1] But although the Heavenly Garden is full of such and other delightful things, the greatest Bliss is the Good pleasure of God.

"God hath promised to Believers,
Men and Women, Gardens
Under which Rivers flow,
To dwell therein ;
And beautiful mansions.
In Gardens of everlasting Bliss.
But the greatest Bliss
Is the Good pleasure of God :
That is the supreme felicity."

(*Qurān IX. 72*)

To the believers, to the righteous and the good goes out eternally the clarion call of God, the invokation to a Life Eternal, Life Beautiful, and Life Perfect by the Eternal, ever Beautiful and all-Perfect Being Himself :—

"O (thou) soul
In (complete) rest
and satisfaction !
"Come back thou
To thy Lord—
Well-pleased (thyself)
And well-pleasing unto Him.
"Enter thou then
Among my Devotees !
"Yea, enter thou
My Heaven."

(*Qurān LXXXIX. 27—30*)

This state of Supreme Bliss and Perfection is the end of man, the goal of all his strivings : the superb state ot salvation, when God and man come near to each other and in each other's presence, and are well-pleased with each other :—

"God well-pleased with them,
And they with God.
That is the great salvation."

(*Quran V. 122*)

1. Quran L. 31—35.

(c) Hell

Just as in the Qurān, there is a lovely symbolical picture of Heaven as an Eternal Abode of Peace and Bliss, so there is also a horrifying symbolical description of Hell as a place of ceaseless torture and agony. Thus, the sinners will be cast into the ever-raging Fire and as often as their skins will be roasted through, they will be provided with new skins. to suffer the agony of being burnt once again.[1] They will be, further, given boiling, fetid water to drink which they will sip in gulps, but will never be able to swallow.[2] They will have to face the terrors of an agonising death from every quarter, yet will not die and they will have to see in front of them unrelenting chastisement.[3] They will be bound together in fetters, their garments will be of an inflamable kind of material and their faces will be covered with fire.[4] In fact, for them will be cut out a garment of fire, over their heads will be poured out boiling water which will scald their skins and the organs inside ; in addition, there will be maces of iron to punish them, and every time they wish to get away therefrom, they will be forced back therein, making any escape from penalty impossible.[5]. To escape such an unbearable anguish, they will plead for destruction, but no respite will be granted to them.[6] On the contrary, with faces humiliated, they will have to enter the fire, drink boiling water and eat bitter food.[7] Thus, the sinners who enter Hell, will neither die nor live.[8]

(iii) Sufi View

The Ṣūfī views regarding the above are very similar.

(iv) Vedānta View : Svarga, Naraka and Apavarga

According to the Vedānta, there are broadly two classes of souls in bondage, viz. doers (*Karmin*) and knowers (*Jnānins*). The former are, again, divided into pious workers (*Puṇyavān* or *Iṣṭa-kārins*) and sinners (*Papins* or *Aniṣṭa-kārins*). These three kinds of souls : pious workers, sinners and knowers, undergo different destines, attaining different ends, through different paths.[9]

(a) Destiny of a pious worker : Svarga or Heaven.

What happens to a pious worker after death is as follows[10] :—His soul accompanied by the sense-organs and surrounded by the subtle elements like

1. Quaran IV. 56. 2. Op. Cit. XIV. 16—17. 3. Op. Cit. XIV. 17. 4. Op Cit, XIV. 49—50. 5. Op. Cit, XXII. 19—22.

6. Op. Cit. XXV. 13-14.

7. Op. Cit. LXXXVIII. 2—7.

8. XX. 74, LXXXVIII. 13.

9. Here, all the Vedantists follow the account given in Chandogya Upanisad 5-3—5, 10 and Brhadaranyaka Upanisad 6-2.

10. Cf. Brahma-Sutras 3.1.1.

water, fire etc. which constitute the germ for a new body, leaves the body with a view to enjoying the fruits of its own karmas. Thus, first the senses of the pious worker are connected with the mind, first speech, then the rest— next the mind is connected with the vital-breath, the vital-breath with the soul and the soul with the subtle elements. Then, the soul, thus accompanied by the subtle body constituted by the above, comes out of the body through eyes or any other opening.

After leaving the body, the soul follows the Path of Fathers (*Pitryāna*). Thus, it goes successively to smoke, night, dark half of the moon, six months of the sun's southern progress, World of Fathers, and finally to the moon. There it enjoys the fruits of its *Karmas*, and after that, with a remainder of its *karmas* still lingering to it, it returns once more, to earth and assumes a new body in accordance with its *Karmas*.

According to Indian Philosophy, there are two kinds of karmas those which produce fruits to be experienced hereafter in Heaven or Hell as the case may be, and those which produce fruits to be experienced here, in this world. The soul, after leaving the present body, goes to Heaven or Hell to experience the first kind of fruits, and then returns to earth to experience the rest here [1]

Thus, on its return journey, first, it becomes the ether, the air, the smoke mist and the cloud in succession and then, as rain, it pours down on earth; after that, it grows as grains, herbs and trees, i.e. as food, then it is eaten by a man and becomes seed and from this seed is born a new man.

Here, "becoming" the ether etc., however does not mean actual becoming, but only becoming *similar* to the ether and the rest.[2] Also "growing" as rice etc., too does not mean actual growing, but only becoming connected with those things.[3] The descending soul remains in a state of similarity with the ether and the rest for a short time, while it has to remain connected with rice, herbs etc., for a comparatively longer time.[4]

Such is the destiny of pious workers who perform sacrifices, and practise charity and the rest.

(b) Destiny of a Sinner : Naraka or Hell.

But a sinner who acts contrary to Scriptural injunctions, i.e. does what is forbidden and does not do what is enjoined, is not subject to

1. Cf. Brahma-Sutras 3-1.8.
2. Brahma-Sutras 3. 1. 22.
3. Op. Cit. 3. 1. 24.
4. Op. Cit. 3. 1, 23.

the some destiny.[1] He follows neither the Path of Fathers (*Pitr-Yāna*) nor the Path of Gods (*Deva-Yāna*), and goes neither to the world of moon nor to the World of Brahman, but to a "third place", or Hell. Thence he returns to earth, but his method of returnig is different from that of a pious worker, i e. he is not born in the usual way.[2] That is, he is born as a most primitive form of life as a warm, gnat etc.[3]

(c) Destiny of a Knower : Apavarga or Salvation

Finally, the destiny of a knower is different from those of both a pious worker and a sinner. What happens to a knower after death is as follows :[4] After death, the senses of a knower are conjoined with[5] the mind—first speech, then the rest—then, the mind is connected with the vital breath, the vital breath with the soul, and the soul with the subtle elements. Up to this point, the cases of a pious worker and a knower are exactly the same. But while the soul of a pious worker leaves the body through the eyes etc., the soul of a knower, thus accompanied by the senses, the mind, the vital breath and the subtle elements, i.e. by the subtle body[6], leaves the gross body through the vein that passes out of the crown of the head, in recognising which it has no difficulty, since the Lord Himself, being pleased with the knower, lights up the tip of that particular vein. The soul, then, comes out of the body through that vein which is directly connected with the rays of the sun, ascends up, following the rays of the sun and goes through the Path of God (*Deva-yāna*). The successive stages of the Path are as follows ; light, day, bright half of the moon, six months of the sun's northern progress, the year, the air (otherwise called the "World of Gods"), the moon, the lightning, the world of Varuṇa, the world of Indra, the world of Prajāpati. Then, discarding its subtle body, it reaches the world of Brahman, to return no more.

This is the destiny of a knower.

(d) Deva-Yāna and Pitr-Yāna : Path of Gods and Path of Fathers

These two Paths, celebrated in the Upaniṣads, the path of Fathers (*Pitr-Yāna*) and the path of Gods (*Deva-Yāna*) followed, respectively

1. Op. Cit. 3. 1. 12—17.
2. Op. Cit. 3. 1. 18.
3. Brh-Up, 6. 2, 16.
4. Brahma-Sutra 4. 2. 1—7.
5. Chand Up, 6, 15. 1—2.
6. Brahma-Sutra 4. 2. 9, 11 ; cf also 3. 3. 30. It is said here that the subtle body of a knower persists, in spite of the fact that all his karma come to decay,—for, unless the soul be accompanied by a subtle body, it cannot move through the Path of Gods.

by the pious workers and knowers, may appear meaningless from the philosophical point of view. But they are but figurative ways of indicating the essential difference between the destinies of mere workers (*Karmins*) and real knowers (*Jnānins*). A mere worker, even if he is acting virtuously, really spends his time in acquiring merit (*Punya*) only, and not in attaining knowledge which alone can put an end to all karmas and the consequent rounds of births and re-births. Hence, the soul of such a person has to traverse a *dark* path that gets darker and darker as it proceeds, although it finally leads to the World of Fathers and thence to the moon. But the soul of a person, who has acquired knowledge, goes through a *bright* path that gets brighter and brighter as it proceeds, finally leading to the World of Gods, the moon, higher and higher worlds, and then to the World of Brahman. The *darkness* of the one path, and the *brightness* of the other symbolically stand for the ignorance of the *Karmins* and the knowledge of the *Jnānins* respectively.

Secondly, the Path of Fathers is much shorter than the Path of Gods. In the Path of Fathers, there are six stages only; while in the Path of Gods, as many as twelve. The soul traversing the Path of Fathers stops at the World of moon, the soul traversing the Path of Gods goes up still higher. Again, the former goes successively to night, fortnight and six months; the latter, to day, fortnight, six months and year. Thus, the former can reach its goal more quickly than the latter. This symbolically implies that *Svarga* or Heaven is far more easily and quickly attainable than *Mukti* or Salvation.

The return journey of the soul of a pious worker is also something ingenious. The soul of the unborn child must somehow enter the bodies of its future parents and become one with their souls. Hence, arises the novel conception of the descending soul, gradually coming into contact with the food taken by the parents and thereby becoming their parts and parcels.

(v) General Comparison between Indian and Islamic Views.

(a) Resurrection, Heaven and Hell.

No parallel can, of course, be found in Indian Philosophy of the Islamic Doctrine of Resurrection. If Resurrection means raising up the *dead*, or bringing the *dead* to life[1], then it cannot be found in Indian Philosophy which never recognises the *death* of the soul even for a moment. There is also no question here of raising up the *body*, reduced to dust in

1 See P. 81.

the grave, for Judgment. For, the subtle body persists, carrying the germs of a new gross body in a new birth, according to the past *Karmas* of the individual concerned. In the case of one entitled to *Mukti* or salvation however, there being no question of re-birth and return to earth, even the subtle body is dissolved.

However, as regards Heaven and Hell, their descriptions are much the same, except in minor details, in both Indian and Islamic Views.

(b) Law of Karma, Heaven and Salvation.

But the main thing to be noticed here is that while according to the Islamic View, Heaven is the end or goal of a man and identical with the Salvation itself, according to the Indian View, *Svarga* and *Mokṣa*, Heaven and Salvation, are two entirely different things. In Indian Philosophy, Svarga or Heaven is never the *summum bonum or highest* end of life. On the contrary, it is nothing but a kind of magnified and purified world, leading to return to earth once again. It is not even a stepping-stone to *Mukti* or the World of Brahman—but just the contrary.

According to the famous Law of *Karma* (Law of Justice), a fundamental pivot of Indian Philosophy and Religion, every *Karma* or action must produce a *Karma-phala* or result, good or bad; and if the *Karma* be a voluntary act, the agent or the doer (*Kartā*) himself must be held fully responsible for it. Hence, justice demands that he should invariably experience or undergo the appropriate results, good or bad thereof—"As you sow, so you reap". But as an individual performs so many Karmas in course of his present life, it is not possible for him to experience the results of all those *Karmas* in course of the same birth. But as justice demands that he should not escape the just retributions—rewards or punishments—of his own deeds, he has to be born again according to his past *Karmas*. In this new birth, however, he not only reaps the fruits of his Karmas in the previous birth, but also inevitably engages himself in numerous new *Karmas*, the results of which as before, cannot possibly be experienced by him in that life. Hence, he has to be born again, and this goes on and on indefinitely. This is called '*Anādi Saṃsāra-Cakra*' or the endless Cycle of births and re-births. This is the state of Bondage (*Bandha*), a state of infinite pains and sufferings due to repeated births and re-births in this physical world. And Salvation (*Mukti* or *Mokṣa*) means, first, emancipation from this endless process of births and rebirths and all the consequent pains and sufferings, on the one hand, and secondly, a perfect and full spiritual existence, free from all connection with the physical world and physical body, on the other.

But what then, is the way of escape from this *Saṃsāra-cakra*? According to the Indian view, there are two kinds of *Karmas*, *Sakāma* (selfish) and *Niṣkāma* (unselfish). The Law of *Karma* is applicable only to the first case. That is, the results of those actions which are undertaken by the agent with a selfish desire for fruits or *phalas*, must of necessity be experienced by him, leading to constant births and re-births, as explained above. But those duties which are undertaken only for the sake of duties, only for helping others, do not require that their *phalas* should be experienced by the agent, and so they do not lead to further births and re-births. Thus, if a person, in the new life, does everything in a purely unselfish manner, only for the sake of duty, his *karmas* will not leave behind *karma-phalas* to be experienced by him in another birth. Hence, in this life he undergoes the *phalas* of his previous *karmas*, and after death, is not re-born to experience the *phalas* of his past *karmas*. In this way, he escapes the endless cycle of births and re-births, and through the practice of other spiritual *sādhanas* or means, realises his own Self and God. This is called Salvation (*Mukti or Mokṣa*).

Thus, according to the Indian View, even the good and meritorious deeds (*Puṇya-Karmas*) if done in a selfish manner with a desire for enjoying their *phalas* or fruits, cannot entitle a person to salvation. These only entitle him to go to *Svarga* or Heaven after death, and enjoy some temporary pleasures there. But when these heavenly pleasures, the results of *Sakāma-puṇya-karmas*, have been fully enjoyed, the soul has to be re-born on earth and undergo the same process of births and re-births over again. Thus, *Svarga* is not *Mukti* or *Mokṣa*. In the very same manner, those who perform bad deeds (Pāpas), go to Hell after death, and after suffering miseries there, are re-born, just as before.

There are, in fact, as we have seen, two kinds of Sakāma-*karmas*—those which produce fruits to be experienced hereafter in Heaven or Hell, as the case may be; and those which produce fruits to be experienced here, in this world. The soul, after leaving the present body, goes to Heaven and Hell to experience the first kind of fruits, and then returns to earth to experience the rest here.

Thus, according to the Indian View, there are two kinds of death—that leading to Heaven or Hell, and after that to re-birth: and that leading to Salvation with no re-birth.

Vaikuṇṭha, when taken as the *Summum Bonum* of life, is the same as *Brahma-loka*, not *Svarga-loka*.

(2) (i) Theory of Extraction : Theory of Special Grace or Intervention

God, as we have seen, has two apparently contradictory aspects : as the Majestic and as the Merciful.[1] In accordance with the first, He is the sternest Judge and Ruler ; in accordance with the second, He is the nearest Friend and Helper. Hence, the question naturally arises as to whether the second can in any way have any influence over the first and thereby soften Justice with Mercy. In this connection, we have different Theories of Grace in different philosophical systems. These are, again, of two kinds. Theories of Grace and Theories of Special Grace or Intervention. According to the former, undoubtedly, it is God's grace that, finally, crowns the efforts of the devotee with success ; but there must first be such efforts on his own part ; otherwise, no grace will be showered on him by God. According to the latter, God's grace is not conditional to the karmas or acts of the devotee himself, but God being an Omnipotent Being, can do whatever He likes and favour whomsoever He pleases. Thus, according to the Theory of Grace, the results of our actions : rewards and punishments or the ends attained by us, are strictly apportioned to the efforts or merits and demerits of the agent and God only sees to such an apportionment. But according to the Theory of Special Grace or Intervention, these may or may not be apportioned to the efforts or merits and demerits of the agent.

(ii) Islamic (Orthodox) View

In the Quran, the Theory of Special Grace or Intervention is found, rather than the Theory of grace. According to it, as we have seen[2], God's mercy and grace are universal and all-embracing[3], and "He is the Lord of Bounties unbounded[4]." God Himself has declared—

> "My Mercy extendeth
> To all things. That (Mercy)
> I shall ordain for those
> Who do right, and practise
> Regular charity and those
> Who believe in our signs[5]."

Ordinarily, of course, as required by the Law of Justice, His mercy is showered only on the righteous, the charitable and the believers, as stated above ; but even then it is not proportionate to their good deeds, but goes far beyond these. After all, human beings are puny,

1. See Section 4. "Attributes of God", p. 39.
2. See Pp. 39—10 3. Quran 7. 147. 4. Op. cit. III. 74. 5. Op. cit. VII. 156.

finite creatures, and the best of their efforts falls far short of God's standard and does not, accordingly, entitle them to God's rewards, God's Heaven. Hence, the all-merciful God, in His infinite goodness, gladly accepts what little man can do, and rewards him, manifold, beyond proportion, for his good deeds.

"That which ye lay out for charity, seeing the countenance of God, will increase : it is these who will get a recompense multiplied."[1]

Thus, according to the Quran, God's grace is not a "*reward*" in proportion to merit, but rather a "*gift*" or a "*bounty*" from the Merciful.

"Recompense from thy Lord, a gift (amply) sufficient."[2]

In the case of punishments, however, these are never beyond the bad deeds of the sinners, but only proportionate to them—

"If any one does good, the reward to him is better than his deeds ; but if any one does evil, the doers of evil are only punished (to the extent) of their deeds."[3]

Bad deeds may also be altogether forgiven by repentance and amendment[4].

"He is the one that accepts repentance from His servants and of rgives sins" (XLII, 25).

Special Dignitaries may further be permitted by God to plead for mercy—but not contrary to His universal justice—for the sinners, accordingly, on the Day of Judgment[5]. In any case, even when sinners are punished, hey are done so strictly according to justice, never more.

Thus, the Quranic Theory of reward and punishment is not a strict theory of Justice, but rather a modified theory of Justice tempered with Mercy. God is an all-powerful, at the same time, an all-merciful Being. So, none has the right or power to argue with God regarding His gifts to the virtuous beyond their merits, or for His interventions, for the sinful and the consequent forgiveness[6]. Thus, Islam does not accept the view that an act, once done, is irrevocable, and neither human nor divine will can ever change it even a bit. On the contrary, it holds that an act, even if done, can be wiped out by human repentance and forgiven by Divine Mercy.

(iii) Ṣūfī View

Ṣūfism, like the Orthodox Islam, holds that God's grace alone is the final cause of all temporal and spiritual ends. According to it also, it is impossible for men themselves to attain anything without the help

1. Quran XXX. 39. 2. Op. cit LXXVIII. 36. 3. Op. cit XXVIII. 85. 4. Op. cit VI. 54, XLII. 25. 5. Op. cit LXXVIII. 38.
6. Quran LXXVIII. 37.

and favour of God. If we take the spiritual path to Beatitude, all the stages in it, viz. Gnosis, Love, Ecstasy, and Union, though depending on the efforts of the individuals themselves, are ultimately attainable only through the grace of God. Not only that, even the preliminary stages, like Repentance and the rest, too, are due to God's grace. This is a logical conclusion of the Doctrine of Determinism which the Ṣūfis generally accept.

But there is a difference among the Ṣūfis as to the *cause* of God's grace. The question here is: What leads God to favour some and not others? Here we have two main views:—

(a) View of Kalabadhi

In his famous Arabic Ṣūfi treatise "*Ta'arruf*" ("*Doctrine of Sūfis*") Kalābadhi discusses this question in details in connection with his Doctrine of Merit and Demerit.

According to this Doctrine, men are rewarded for their virtues and punished for their sins, the reward for virtue being Heaven and the punishment for vice being Hell.

But one thing should be taken into account here. Really speaking, men have no *claims* whatsoever to any rewards for their good deeds. There is no question of any claim or right or deserving here, because all these terms imply that we have a right *to demand* something from God and that God is *obliged* to do something for us in deference to our actions, as if we have laid Him under a debt or an obligation which He must discharge faithfully by paying back our full dues in the form of rewards. But the Omnipotent Being cannot, thus, be conceived to be subordinate to any one else. On the contrary, He is the Master, and men are His puny servants, and a Master is never accountable to his servants. Hence, God deals with men in whatever way He pleases and what men get from God is not what *they deserve*, but simply what *He wills*. Hence, even if God, the Absolute Master, punishes the righteous and rewards the vicious, He cannot be accused of being unjust or doing wrong.

Should we, then, say that the fruits of men's actions are absolutely uncertain, depending as they do on the arbitrary will of God? The answer is that they do depend on the absolute will of God and not on the intrinsic merits or demerits of the actions themselves, but still they are not absolutely uncertain. God *can* very well deal with men in whatever way He likes, but He *does not*. For the sake of morality, God has promised rewards for virtues and punishments for sins, and as an all-truthful Being, He keeps His own promise. In the case of rewards, further, God in His infinite goodness

doubles the good work men do and rewards them even more than their dues. Thus, although actually virtue always brings its own rewards and vice its own punishment, really "reward and punishment are not a question of merit, but of God's will, generosity and justice."

By the above Doctrine of Merit and Demerit, Kalābādhi tries to prove two things—God's absolute majesty and His infinite mercy. First, He is the Supreme Master and Ruler, not bound by any rules or laws whatsoever, moral or religious, and therefore, not obliged to repay actions accordingly. Secondly, however, though He is not so bound, yet He voluntarily, out of His own free will, rewards the good out of His infinite generosity. If God were *obliged* to reward the good and then did so, there would not have been any room for generosity. But He is never so obliged, yet does so—this shows His boundless mercy, benevolence and goodness.

Thus, Kalābādhi's view, too is a Theory of Special Grace. He, however, does not seem to believe in extrication exactly, although according to his above general Theory, God can do whatever He likes,—for, according to him, inhabitants of Heaven and Hell reside there eternally blessed or punished for ever, with a bliss that never ends, or a punishment that never ceases.

(b) View of Jili

According to Jili, however, God's grace is a necessary gift, not an arbitrary one, which man can claim for his good deeds.

(iv) Indian View

The Law of Karma, which is the very foundation of Indian Philosophy is strictly a Law of justice.[1] According to the school of Advaita or Monistic Vedānta, there is no scope for any grace, divine or otherwise, in the sphere of *karmas*; each karma produces its appropriate result, good or bad, either here or in the next birth, or in Heaven or Hell, as the case may be, without the help, grace, favour or mercy of any one else like God. The course of karma is inexorable and every *karma* must, without fail, produce its own result one day or other—and no one can prevent or change it an iota. According to the Monotheistic Schools of the Vedānta, too, although God's grace is finally necessary to fructify the actions,[2] yet even God Himself is powerless against the *karmas* of men. He can never intervene and change the appropriate fruits, but can only produce the fruits strictly in accordance with the actions themselves. Thus, such theories are theories of grace, not of special grace. According to the Indian view, an action done is done for ever,

1. See P. 89 2. See P. 68

and its appropriate fruit must follow from it necessarily—neither human repentance nor divine mercy can destroy the fruit or stop the consequences—the fruit can be destroyed only by actual *bhoga* or experience, not by any other means.

General Comparison between Indian and Islamic Views

According to both Indian and Islamic views, God is at the same time an All-just and an All-Merciful Being[1]. But Indian Philosophy holds that the latter aspect of God does not mean any interference with the former aspect, but it only implies that God helps and guides the devotees in their attempts to reach the goal. According to the Islamic View, however, the latter aspect of God can and does interfere with the former, according to God's own wish. The Indian View is that, although God is Omnipotent and absolutely Independent, yet He *cannot do* whatever He likes, as He can never go against His own nature as an All-just Being, imposing certain Laws of Justice on mankind. But the Islamic View is that, the omnipotence of God implies that He *can do* whatever He likes, although He *does not*. Hence, a difference of standpoint is noticed here between the two views.

Section 19 : The Great Dissolution (Reservation)

This has already been discussed under Section 18 and will be further discussed under Section 20.

Section 20 : Salvation[2]

In this Section, the supreme and final question of Philosophy has been discussed. The aim of each and every philosophical system is to provide a man with a way of escape from this merely narrow and finite existence of infinite sorrows and sufferings, impurities and imperfections, trials and tribulations, to a fuller Life of perfect beauty, beatitude and blessedness..

Different problems have arisen here, of which two are main, viz. : First, whether Salvation is a *negative* state of absence of pains and sufferings, or a *positive* state of presence of bliss, over and above. Secondly, whether Salvation is possible *here and now*, or only *after death*.

1. See P. 39
2. See Section 10 : Vision of God. Pp. 63 ff.

Stated points of Similarity

(1) Salvation and Heaven

Salvation means attainment of the Highest Heaven.

(2) Kinds of Salvation

There are three kinds of Salvation : *Jīvan-Mukti* ; *Sarva-Mukti* or *Videha-Mukti*, and *Sarvadā-Mukti* or *Nitya-Mukti*.

(i) Jivan-Mukti or Salvation here and now, in the present life.

A *Jivan-mukta* perceives every thing, including his own self, as one with God. Accordingly, he knows the whole universe as the body of God, and the different parts of the universe as the various limbs of God.

(ii) Sarva-Mukti or Videha-Mukti

This takes place after *Mahā-Pralaya*, i.e. after the total destruction of the universe, Heaven and Hell, when all the inhabitants of Heaven and Hell go to Vaikuṇṭha, the supreme place of God and become one with Him.

(iii) Sarvadā-Mukti or Nitya-Mukti

This is eternal salvation and residence in Heaven or Paradise.

Critical Comments

(1) (i) Salvation and Heaven[1]

Whether Salvation means simply the attainment of Heaven or something even higher, has always been a topic of great philosophical interest in systems of Indian Philosophy, but not in other systems where it has been taken for granted that Paradise affords the highest conceivable bliss and perfection for man. This has been already discussed under *Section 18 : The world of the Dead.*

(ii) Islamic (Orthodox) View

According to this, as we have seen under Section 18, there is no distinction between Salvation and Heaven. Here, we have, further, the positive conception of Salvation as a state of supreme bliss and perfection. But according to this view, even during Salvation, even in Heaven, the freed souls remain different from God, for, the eternal relation between man and God is one between a servant and a Master.

1. See P. 46.

(iii) Sufi View

In Ṣūfism in general, although there is no separate discussion, as found in Indian Philosophy, regarding the question as to whether Salvation and Heaven are one and the same, yet there is a sharp distinction noticeable here regarding its treatment of the question of Salvation and that of Heaven. Although the Ṣūfis generally accept the general Islamic conception of Heaven, yet this topic is treated here in a negligent and off-hand manner, or not treated at all in most cases. Many Ṣūfīs also have a tendency to disparage Paradise and extol complete union with God. "Paradise", says Bāyāzid, "hath no value in the eyes of lovers." Hence, a Ṣūfī scorns Paradise and hankers for love alone. In the Qurān, on the other hand, only details of Heaven and Hell are found, and there is no separate discussion regarding the relation between God and souls during Salvation and so on.

According to the Ṣūfīs, Salvation or the highest goal of man consists in two factors ; one negative and the other positive. Negatively, Salvation means the annihilation of the self in God or '*Fanā*' ; positively, it means subsistence of the self in God or '*Baqā*'. In Ṣūfism, we find divergent views regarding the real meaning of these two terms : '*Fanā*' and '*Baqā*'. Here, we may notice four main Views : —

(a) View of Moderate Sufis.

According to the School oi Moderate Ṣūfīs, led by Kalābādhi, Hujwiri and others, '*Fanā*' does not mean that man loses his essence or personality in God ; and '*Baqā*' also does not mean that he becomes identical with God, either in essence or in attributes or in both. For, first, as Hujwiri points out, the self is a substance and a substance cannot thus disappear or be annihilated in anything else. Secondly, there cannot be any identity between God and man, the Master and the servant, the Eternal and Uncreated and the phenomenal and the created. Hence, '*Fanā*' simply means the destruction of the human attributes of attachment to the world, self-will and independence ; while '*Baqā*' simply means living through God's will, and being wholly dependent on and obedient to Him. Thus, God and the freed soul are different both in *essence* and *attributes*.

(b) View of Pantheistic and Monistic Sufis.

According to the extreme Pantheistic School of Ṣūfism,[1] as well as the Monistic School,[2] God and man are identical, and man is but the sum-total of all Divine Attributes.

According to Jilī, e.g., the relation between God and man is just like that

1. See P. 31.
2. See P. 31.

between water and ice. Just as the name "*ice*" is lent to the frozen mass of which the real name is "*water*", so the name "*universe*" is lent to the sum-total of God's Attributes, which are really identical with God's Essence.

Some, again, compare the relation between God and man as that between sea-water and water in the jug, (Attar), sea and its waves (Rūmī), book and its leaves, sun and its rays filtering through the window-chinks, one and two (two times one), and three (three times one) etc., thread and its knot, and so on. Thus, according to these Schools, '*Fanā*' means the passing away of human essence and attributes; while '*Baqā*' means the substitution, instead, of Divine Essence and Attributes. In this way, during salvation, God and man are identical both in essence and attributes.

These Schools, however, do not take the universe to be false or illusory in any way. On the contrary, the universe being the outer manifestation of God is as real as God Himself. Water and ice, sea-water and water in the jug, sea and its waves, sun and its rays and the rest are identical, no doubt, but ice, water in the jug, waves, rays and so on are by no means unreal.

(c) View of Monistic Ṣūfis (maintaning Illusoriness of the World)

Some Ṣūfis not only maintain that God and the universe are identical, but also that the universe itself is wholly illusory and false. This, e. g. is the view of the famous Ṣūfī Shabistari as propounded in his celebrated treatise "*Gulshan-i-Raz*". According to this view also, '*Fanā*' means the absolute annihilation of the self or personality, essence and attributes of man; while '*Baqā*' stands for his absolute identity with God in both essence and attributes. But the difference between this and the above view is that while according to the latter, the world is not illusory, according to the former, it is so. Shabistari, e. g. holds that the world is but a figment of imagination, a mere fancy, a dream.

"You are asleep and this vision of yours is a dream. All that you see thereby is an illusion. On the morn of the last day, when you shall awake, you will know all this to be the baseless fabric of fancy."[1]

(d) View of Rūmī

According to some, like Rūmī, '*Fanā*' means annihilation of the attributes of the individual soul, not of its essence; and '*Baqā*' means assuming the attributes of God and living in Him without losing one's own individuality. Thus, during Salvation, the soul is one with God in attributes only, not in essence. Rūmī gives many illustrations to make this point clear.

1. Gulshan-i-Raz. Tr. by Whinefield.

(i) In many places, he describes the relation between God and man as that between an organism and an organ. An organ has no separate existence or attribute ; but lives through the existence and attribute of the whole organism, yet it has an essence of its own. In the very same manner, a freed soul assumes Divine Attributes, but still retains its own individuality. (ii) Again, Rūmī gives the example of a candle or a star, invisible in the light of the sun. A candle exists all right during day-time, yet loses its attribute of luminosity in the sun. In the same manner, the freed soul, though united with God, yet retains its essence, losing its human attributes only. (iii) Rūmī also uses the analogy of fire and iron. The iron, put into fire, loses its own attributes of blackness and coldness, and assumes the attributes of redness and heat of the fire, yet is not reduced to the essence of fire. The same is the case here. (iv) In some places, he uses the analogy of copper and gold, and describes the state of Salvation as the transformation of copper into gold. Thus "the essence of his being survives", says Rūmī, "but his attributes are merged in the attributes of God".

When the enraptured devotee is thus united with God, he has a two-fold realisation, one negative and the other positive. Negatively, he feels that the world means nothing to him at all, and so he denies that he is anything :—

> "Lo ! For to myself an unknown, now in God's name, what must I do ? I adore not the Cross nor the Crescent, I am not a Giaour nor a Jew. East nor West, land nor sea is my home, I have kin nor with angel nor with gnome".[1]

Positively, he realises the underlying unity of all existence and affirms that he is everything, even God :—

> "If there be any lover in the world, O Moslems ! 'tis I.
> If their be any believer, infidel or Christian hermit, 'tis I.
> The wine-dregs, the cup-bearer, the minstrel, and the music
> The beloved, the candle, the drink and the joy of the drunken-'tis I."[2]

Consistently with Rūmīs' general view regarding the relation between God and man, all these passages must mean that God and man and all things are *qualitatively* identical, not *essentially*.

Some passages in Rūmī, however, seem to suggest that according to him, during Salvation, man is not reduced to nothingness, of course, yet loses his separate personality in God. Some of the illustrations given by Rūmī also support this view, e. g. the soul is likened to a drop of water and God to a boundless Ocean where the soul has to merge itself. Here the drop of water in the ocean does not disappear absolutely, no doubt, but has no longer any separate essence or existence of its own.

1. Tr. by Nicholson. 2. Op. Cit.

Thus, we have four main Ṣūfī views with regard to the question of the relation between God and freed soul[1],—(i) God and the freed soul are identical neither in essence nor in attributes. (ii) They are identical both in essence and attributes. (iii) They are identical both in essence and attributes, and really speaking, the universe is illusory. (iv) They are identical not in essence, but in attributes only.

The general tendency of Ṣūfism, however, is to identify God with man, and Ṣufi treatises abound in ecstatic utterances of the Ṣūfī Mystics to that effect, such as : "I am the Truth or God" (*Anal-Hāqq*), the famous saying of Hallāj ; "I am She" (*Anā Hiya*) of Ibnu'l-Farid ; "Verily, I am God, there is no God, there is no God but I, so worship Me" of Bāyāzid ; "Thou thyself art He" of Rūmī and so on. There are also many sayings regarding the identity of man with man, and man with the world, such as : "I am the wine-drinker, and the wine, and the cup-bearer" of Bāyāzid ; "The glory of the Truth admits no duality. In that glory is no 'I' or 'We or 'thou'. 'I', 'We', 'Thou' and 'He' are all one thing" of Shabistari and so on.

All these sayings, however, cannot be taken in the strict literal sense as implying that man is absolutely identical with God both in essence and attributes, losing his human personality in the Divine Personality. In fact, here we have two views regarding Salvation :—

(1) Salvation implies a kind of impersonal immortality. Here, '*Fanā*' means the complete annihilation of the individuality of man in God, and '*Baqā*' means the eternal existence of man in God, but not as a distinct person. E.g. a rain-drop continues to exist in the sea eternally, but is no longer a separate drop. The same is the case here. This view is propounded, e.g. by Bāyāzid who says : "His vestiges are effaced, and his essence is annihilated in the essence of another, and his traces are lost in another's trace." Another Ṣūfī Babā Kūhī describes his mystic experience thus : "Like a candle, I was melting in his fire.....I passed away into nothingness, I vanished. And lo, I was the All-Living."

This class of Mystics propound '*Fanā-āl-Fana*' 'Annihilation of Annihilation' as a stage still higher than the stage of mere 'Fanā' or Annihilation. Even in the stage of 'Fanā', a vestige of duality or separate individuality remains, as, then the soul has a *consciousness* of being one with God, so that its distinct personality persists to that extent. But in the stage of '*Fanā-al-Fanā*', there is a total annihilation of even the *feeling* of annihilation, of even this *consciousness* of being one with God, so that all distinct individuality or personality completely ceases.

1. See P. 50

(2) Salvation implies not impersonal, but personal immortality. That is, according to this view, human personality survives even when a person is united with God. This is the view of Hallāj, and as we have seen, of Rūmī also. Further, although it may seem contradictory, the Pantheistic and Monistic Ṣūfis, too, hold this view. According to them, though God and man are identical both in essence and attributes, yet somehow or other there is always a personal relation between them implying duality, as between the worshipped and the worshipper, the Beloved and the lover. Jīlī, e.g. says that the eternal duty of man is to worship God

All these may appear to be contradictory from the strictly logical point of view. But it must be remembered that Ṣūfism is not strictly a logical or an intellectual system, but rather a mystic and an emotional one, and the logic of the mind may not be the same as the logic of the heart.

According to the Ṣūfīs in general, the state of Salvation is a positive state of infinite joy or bliss, consequent on the re-union of the separated soul with its Beloved. According to the propounders of the doctrine of impersonal immortality, however, no consciousness remains in the freed soul, not even that of joy.

(iv) Vedānta View

Vedānta Views regarding the relation between God and soul, as well as Heaven and Salvation have been discussed, respectively, under Sections 5[1] and 18[2].

According to the Indian View, Salvation, *Mukti* or *Mokṣa*, means, *negatively*, getting rid of this endless cycle of births and re-births and the consequent connection with the physical body and the physical world, leading to infinite earthly pains and sufferings. *Positively*, it means a full and perfect spiritual life of (according to some) supreme bliss.

But many different views are found in Indian Philosophy regarding the relation between *Brahman* and *Jīva*, God and soul during Salvation.

(a) Advaita View

According to the *Advaita-Vāda* or Vedānta School of Absolute Monism, of Śaṃkara and others, really speaking, there is only one Reality, viz. Brahman, while the *Jīva-Jagat* or the universe of souls and matter is '*mithyā*' or illusory. Salvation implies a direct realisation of this essential identity of Brahman and soul. Due to *Avidyā* or ignorance on our part, we wrongly identify the real soul in us with the mind-body complex which is really physical in nature, and seem to become subject to all worldly states

1. P. 51.
2. P. 86.

and miseries. This wrong identification between two entirely different things is called '*Adhyāsa*' and it is this that seems to bring about the state of Bondage or *Bandha*. The mind-body complex is called *upādhi* or limiting adjunct, and this seems to bring about a difference between Brahman and the soul, and between one soul and another. But just as there is no real difference between the universal ether (*Maṭhākāśa*) and the ether inside a a jar (*Ghaṭākāśa*), and just as, as soon as the jar is broken, the ether inside it is merged in the ether all around, so there is no distinction between Brahman and soul, and one soul and another, and as soon as it gets rid of the *upādhis*, it realises its oneness with Brahman, or rather that it itself is Brahman Itself.

(b) Viśiṣṭādvita View

According to the Viśiṣṭādvaita-Vāda or Vedānta School of Qualified Monism of Rāmānuja and others, Salvation does not imply annihilation of the personality of the soul, but rather its full development. During the state of Bondage, the real essence and attributes of the soul are not fully manifested; the soul, through ignorance, wrongly identifies itself with the mind-body complex, and seems to undergo a series of worldly sufferings. But during Salvation, the soul realises its own nature (*Ātma-svarūpa*) which means that it, at the same time, realises the nature of Brahman (*Brahma-svarūpa*).

This attainment of the nature of Brahman, however, does not mean being *identical* with Brahman, but simply being *similar* to Brahman. The freed soul is identical with Brahman in *essence*, but different from Brahman in *attributes*. That is, the freed soul has all the attributes and powers of Brahman, except two. First, it has no power to create, preserve and destroy the universe, like Brahman ; secondly, it, too, is atomic or infinitely small, and not all-pervasive like Brahman. Thus, there is a relation of identity-in-difference between Brahman and the freed soul. Even the freed soul is eternally under the control of Brahman and absolutely dependent on Him. Though repository of all knowledge, power and bliss, it is yet for ever a devotee and a worshipper of the Lord.

(c) Dvaitādvaita View.

According to the *Dvaitādvaita-Vāda* or Vedānta School of Dualistic Non-Dualism of Nimbārka and others, the soul, bound or freed, is different from as well as identical with Brahman in *essence* as well as in *attributes*. For the rest, the views of this School are the same as those of the above Viśiṣṭādvaita School.

(d) Dvaita View

(iv) According to the *Dvaitavāda* or Vedānta School of Dualism of Madhva and others, there is an eternal and irrevocable difference between God and the universe. God is the controller, souls and matter are controlled by Him; God is the object to be worshipped, souls are the worshippers. And, the controller and the controlled, the worshipper and the worshipped are eternally different. Hence, the freed souls, too, are eternally different from God, and different from one another. Thus, Salvation never means that the freed souls become identical with God, losing their separate personalities. On the contrary, they too, are separate individuals, eternally different from God, on whom they are wholly dependent.

(e) Suddhādvaita View

According to the *Śuddhādvāita Vāda* or Vedānta School of Pure Monism of Vallabha and others, the freed soul, as the manifestation of Brahman Himself, is identical with Him in both *essence* and *attributes*. But still, the freed soul is not annihilated in God, but retains its separate personality, and is under *His control*.

According to all the Schools of Vedānta, Salvation is a positive state of infinite bliss, and not merely a negative state of mere painlessness. The freed soul is bliss in essence like Brahman.

(v) General comparison between Indian and Islamic Views.

The distinction between Indian and Islamic views as regards the conceptions of Salvation and Heaven has already been discussed under Section 18 : [1]

As regards the relation between God and the soul during Salvation, the following comments may be made :

(a) The first Ṣūfī View, which also represents, in a general manner, the view of Orthodox Islam, viz. that God and the freed soul are different both in *essence* and *attributes*, is similar, to some extent, to the *Dvaita-Vāda* or Dualism of Madhva and others.

According to this Ṣūfī School :—(i) God and the soul are eternally different in *essence* and *attributes*. (ii) Ever the freed soul can never be identical with Brahman, either in *essence* or in *attributes*. (iii) The freed soul is not even *similar to* Brahman. (iv) The freed soul has a separate individuality, and is an eternal servant of, and absolutely dependent on, God. (v) The distinction between the soul in bondage and the

1. P 89 ff.

freed soul is not as regards difference from or non-difference with God, but as regards non-dependence or dependence on God. Both the soul in bondage and the freed soul are absolutely different from God. But the difference between the two is that the freed soul is wholly obedient to God without any independent will or effort of its own; while the soul in bondage is not wholly obedient to God, having self-will and independent striving of its own.

According to the Dualistic School of Madhva and others, (i) God and the freed soul are different both in *essence* and *attributes*. In this respect, the two views exactly tally. (ii) Even the freed soul is not identical with God in *essence*. But still, it has some of the *attributes* of God, viz. it, too, is infinitely blissful like God, and so on. (iii) Although the freed soul is not *identical* with God, it is *similar to* Him. There is a similarity of attributes between them. In this respect, the above Ṣūfi view differs from this view. According to Madhva, even if there be a similarity of attributes between two things, they can be absolutely different from each other. E. G. a cat may be similar to a tiger, yet is quite distinct from it. In the very same manner, the freed soul, though *similar to* God is never *identical with* Him. (iv) According to both the views, even the freed soul is an eternal servant and dependant of God. In both the views, the stress is on a distant servant-master relation of awe, rather than on an intimate lover-beloved relation of love. (v) The difference between the soul in bondage and the freed soul is not as regards difference from or non-difference with God, but as regards non-similarity and similarity with Him, as well as, as regards non-dependence and dependence on Him. The soul in bondage is different from God, but is neither similar to Him, nor feels itself to be dependent on Him. But the freed soul, though not identical with God, is yet similar to Him and feels itself to be wholly dependent on Him. In this respect, the two views are partially similar.

(b) The second Ṣūfi view that God and the freed soul are identical both in *essence* and *attributes* is similar, to some extent, to the *Śuddhādvaita* view of Vallabha and others. (i) According to both the views, although the universe is identical with God as its manifestation, yet it is by no means false or illusory, but as real as God Himself.[1] According to both the views, God cannot be really called the *creator* of the world or *immanent* in it, just as fire cannot be called the creator of the spark or immanent in it, or the snake the creator of the hood or immanent in

1. See Pp. 53 ff.

it. But God Himself *is* the world and not merely *in* it, just as fire itself *is* the spark and not merely *in* it, or the snake itself *is* the hood and not merely *in* it. So, the relation between God and the universe is that between the unmanifested and the manifested states of the same thing, rather than that between the cause and the effect. (ii) The difference between the two views is that according to this Ṣufī School, man is not only the manifestation, but also the *complete* manifestation of God; while according to this Vedānta view, souls and matter are *partial* manifestations of God, not *complete*. God is Existence, Consciousness and Bliss in *essence* and these constitute His *attributes* also. When He conceals His attributes of Consciousness and Bliss, the material world is manifested; and when He conceals His attribute of Bliss, the soul is manifested. Thus, God and the soul are identical in essence, but not commensurate, just as, though fire and spark are identical, yet fire is larger than spark. (iii) According to both the views, though the freed soul is identical with God, yet it possesses a separate individuality of its own. (iv) According to both the views, the eternal relation between the soul and God is that between the worshipper and the worshipped. (v) Both the views stress the intimate lover-beloved relation of love between the soul aud God, rather than the distant servant-master relation of awe.

(c) The view of Shabistari and others appear to be similar to the Advaita-Vedānta View of Śaṃkara and others. This has been discussed above.[1]

But there is really a fundamental distinction between Advaita Monism and Ṣūfī Monism and Pantheism. It is true that from the philosophical stand-point, the Idealistic or Pantheistic Ṣūfīs propound the identity of God and the universe, while the Monistic Sufis propound the oneness of God and illusoriness of the world. As we have seen,[2] according to the former, God is manifested in the universe and hence the two are identical; according to the latter, the universe is but the reflection of Being into Non-being, and hence God alone is real, not the world. But still this kind of Monism is quite different from the Advaita Monism.

First, Advaita Monism is a purely intellectual system—there is no final place for Religion here in the ordinary sense of the term. For, Religion implies a duality between man and God, the worshipper and the worshipped. Hence, from the lower *Vyavahārika* or lower empirical standpoint[3] only can there be any God or *Saguṇa* Brahman as the object to be worshipped, and the soul as the worshipper. But from the *Pāramārthika* or higher transcendental standpoint, Brahman alone is real,—there is no question of

1. See Pp. 53 ff.
2. See P. 34.
3. See Pp. 54—55.

creation, the Creator God, or the created universe. Hence, from this standpoint, no Religion, no personal relation between God and the soul are possible, for, then the soul itself being Brahman, cannot be a worshipper of Brahman. But Sūfism is mainly a religious system—Religion, not Philosophy is its main prop. According to the Sūfis, the eternal relation between God and the soul is that between the object of devotion and the devotee, the object of worship and the worshipper, the Beloved and the lover. Hence, what to the Sūfis is *Pāramārthika*, is only *Vayvahārika* to Advaita-vāda. Sūfism emphasises devotion, but Advaita-vāda pure knowledge, as means to Release.

Secondly, Advaita-vāda is entirely free from emotionalism of any kind whatsoever. Devotion, Love, Pangs of Separation, Exhilaration of Re-union, Rapture, Intoxication, and so on, are fundamental concepts of Sūfism. But in Advaita-vāda, there is absolutely no place for these, not even from the *Vyavahārika* standpoint, not to speak of the *Pāramārthika* one. As has been said above, there is no place for Religion in *Advaita-Vāda* from ths *Pāramārthika* standpoint. But even from the *Vyavahārika* standpoint, the relation between God and the soul is not an emotional relation of love and ecstasy as between the Beloved and the lover, but a reverential relation of calm, esteem and veneration as between the worshipped and worshipper. The core of Sūfī Monism is a sweet, personal, loving relation between God and man. It is nothing but the unity of the lover and the Beloved during a state of esctasy and trance. But Advaita Monism is a purely intellectual system, and there is no place for feeling or emotion, ecstasy or intoxication here.

Thirdly, it is true, of course, that the Sūfis do not remain confined to the purely dualistic stage of Religion only, but also directly realise their oneness with God in mystic union. But such a realisation is purely a matter of the heart, not of the mind ; purely emotional in nature, not at all intellectual. Although it is called "*knowledge*", it is really "*feeling*". The devotee realises his identity with God only during the state of ecstasy, not at any other time. But according to *Advaita-vāda*, this realisation of the identity between Brahman and the soul is a purely intellectual one, with no trace of emotion in it.

Fourthly, according to Sūfism, the realisation of such an identity between God and the soul is due to the grace of God. But according to Advaita-vāda, it is purely due to one's own personal efforts and not to the grace of God.

Fifthly, according to Sūfism, the realisation of the identity between God and man being ecstatic and emotional in nature, is not a permanent state. The intoxicated devotee, for a time being, feels himself to be one with God, but when this feeling of ecstasy and rapture ceases, he, too, comes to

see duality as before, and his temporary union with God comes to an end. Or, in a very few cases, he may still continue to be united with God, but he no longer has the feeling of identity, but only one of identity-in-difference. But according to *Advaita-vāda*, such a realisation of unity being due to direct knowledge or intellectual realisation is permanent, and once produced, never disappears.

Finally, in Sūfism, there is an unwarrantable inter-mixture of Philosophy, Religion and Mysticism. Here, from the standpoint of Philosophy, God and man are identical; yet from the standpoint of Religion, they are different; yet, again, from the standpoint of mystic realisation, they are identical. Hence, according to the Ṣūfīs, God and the soul, though absolutely indentical, are yet different. Just as a drop of water is absorbed in the ocean, so the self of the devotee is absorbed in the self of God. Yet the devotee, as constantly serving and worshipping God, is different from Him. Hence, as Ṣūfism is mainly a religious system, though Monistic, it is really a Dualistic or Dualistic Non-dualistic System. But as well-known, there is no trace whatsoever of Dualism of any kind in *Advaita-vāda* which is a purely Monistic System.

Hence, the Mystical and Religious Monism and Pantheism of the Sūfīs must not be confused with the Logical and Philosophical Monism of Advaita-vāda.

(d) The similarity between the view of Rūmī on the one hand, and Rāmānuja and Nimbārka on the other, has already been discussed above[1]. The difference here is that in Rāmānuja, the stress is more on Reverence than on Love as the feeling appropriate on the part of the soul for God; in Nimbārka and Rūmī, just the reverse.

Thus, there is a general agreement, in many respects, between Indian and Islamic views here.

According to both Indian (Vedānta) and Islamic views, Salvation is a positive stage of infinite bliss, and not a negative one of mere absence of pain; although 'bliss', as concieved in Advaita School and also in the intellectual Monotheistic Schools (e.g. of Rāmānuja, Madhva etc.), is quite distinct from that in the emotional system of Sūfism. The former kind of bliss is the result and maturation of knowledge; the latter, of a sweet, personal emotion of love, rather than of knowledge, philosophical or logical.

2. (i) Kinds of Salvation[2]

The question as to whether Salvation is possible here and now, or only after death, has always been an interesting one, and many different views have been held with regard to this.

1. See P. 55. 2. See Section 10 : The Vision of God, Pp. 63 ff.

(ii) Islamic (Orthodox) View

The three kinds of Salvation, mentioned here, are not recognised by the Quran. According to Orthodox Islam, only one kind of Salvation is possible, viz. Salvation after death in Paradise.[1]

(iii) Ṣūfī View

(a) View of Moderate Ṣūfīs

They also recognise only one kind of Salvation, viz. that after death.

(b) View of Other Ṣūfīs: Three-fold Journey of the Mystic

But most Sūfīs hold that Salvation is possible here and now. The aim of Sūfis, they point out, is to lift up the veils that hide God from them, and thereby, be re-united with Him in the present body, in the present world. In order that this may be attained, the body must, of course, be first mortified and spiritualised.

However, it is generally held that this kind of Union with God, or the consequent Salvation, is not always a permanent one. Many lamentations are found in Sūfī works for such a sudden fall from the height of Divine Ecstasy to the depth of wordly miserv. It is generally held that Prophets alone are in constant union with God. In this connection, the Sūfīs speak of a Three-fold Journey of the mystic[2], viz. (i) Journey *away from* God, when God descends into the world of plurality, and man is born as a separate individual. (ii) Journey *to* God, when man re-ascends to God through the Mystic Path. (iii) Journey *from* God *with* God, when the Perfect Man, after regaining his original unity with God, re-descends to the world for serving humanity. Some make only the first two Journeys. That is, they become so wrapt up in God that they do not return to the world again. These are enraptured, intoxicated saints. Some, again, make all the three Journeys, and return to the world after being united with God. These, and not the former, are "Perfect Men" in the proper sense of the term, for a Perfect Man has an ethical function to discharge in the service of mankind. They return to sobriety after intoxication.

Corresponding to these three Journeys, there are three modes or stages of experience, as propounded by Ibnu'l Farid :—(1) Normal experience, called "Sobriety" when a man is conscious of himself as distinct from God.

1. See Section 18 : Pp. 80 ff.
2. Cf. Shabistari's "Gulshan-i-Raz" Pp. 32, 34 etc.

(2) Abnormal experience called "Intoxication", when the enraptured saint annihilates himself in God, and is not conscious of any distinction between himself and God. (3) Supra-normal experience, called "Sobriety of union", when the saint returns to sobriety after intoxication, yet feels himself united with God. Here he is conscious of himself as one with God, yet distinct from Him ; and of God as immanent in him, yet transcendent, so that a personal relation is possible with Him. This supreme state is a very rare one. In most cases, after a fit of intoxication, the saint returns to normal consciousness. But in a few cases, the saint may return to sobriety, but not to the normal experience of difference or "first sobriety", but to the supernormal experience of union or "second sobriety".

(iv) Vedānta View.

(a) Advaita View.

The Advaita or Monistic School admits the possibility of *Jīvan-Mukti* or Salvation here and now. According to this view, Salvation is a matter of knowledge,—not merely theoretical, external book-knowledge, but direct, internal realisation. When such a supreme realisation dawns on the aspirer after Salvation, he can, at once, distinguish between the real self in him and the mind-body complex, and is no longer affected by the mental and physical states and the consequent pains and sufferings.

(b) Viśiṣṭādvaita View, etc.

The Monotheistic Schools of Rāmānuja, Nimbārka, Madhva, Vallabha, Baladeva and others, however, do not admit *Jīvan-Mukti*. According to them, so long as the soul is associated with a physical body and lives in a physical world, it cannot but be affected by physical conditions and the trials and tribulations, consequent thereon. The full development of the soul, in which Salvation consists, is never possible here and now, when the soul is seemingly associated with a gross, material body. So they admit only *Videha-Mukti* or Salvation after death.[1]

(c) Gaudīya Vaiṣṇava View.

The Gaudīya Vaiṣṇava School generally admits both *Jīvan-Mukti* and *Videha-Mukti*. In the Srimad-*Bhāgavata-Purāṇa*, the state of Salvation is said to be as follows :—

"मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ।" (2. 10. 6.).

1, See P. 103.

Here the term "अन्यथा-रूपम्" has been explained by Śridharsvāmin and Śrī Jiva Gosvāmin as :—

"अविद्ययाऽध्यस्तं कर्तृत्वादि" (श्रीधरस्वामी)।

"अविद्ययाऽध्यस्तमज्ञत्वादि।" (श्रीजीव)।

That is, according to this School, *Mukti* or Salvation means that a person gets rid of his inherent ignorance, as well as of his narrow sense of egoity and the false sense of independence and remains in his own real nature or *Svarūpa*. Now, this remaining in his own nature amounts to a realisation or direct perception of his own self or the Supreme Self, whose part it is, just as a ray is a part of the sun. As Śrijīva says :—

"स्वरूपेण व्यवस्थितिर्नाम स्वरूपसाक्षात्कार उच्यते। * * * स्वरूपं चात्र मुख्यं परमात्मलक्षणमेव। रश्मि-परमाणूनां सूर्य इव स एव हि जीवानां परमोऽंशि-स्वरूपः।"

Such a direct vision of God alone leads to Salvation. This school takes its stand on the following celebrated passage from the Bhāgavata-Purāṇa, which is but an almost verbatim repetition of a text in the Muṇḍaka Upaniṣad (2. 2. 8.) :—

"भिद्यते हृदय-ग्रन्थिश्छिद्यन्ते सर्व-संशयाः।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे॥" (1. 2. 21.)

Here the word "*eva*" or "*only*" implies that the vision of God is the only way to Salvation.

Now, such a vision is possible only through the grace of God ; and if God so pleases, He may reveal Himself to His devotee even in this world, and he may, thus, be blessed with a direct vision of the Lord even here and now, and be free even in the present body, in the present world. As Śrijīva says in his "*Prīti-Saṃdarbha* :—

"सा (ब्रह्मप्राप्तिः) च स्वस्थान एव वा स्यात्, क्रमणं सर्व-शोक-सर्वावरणातिक्रमानन्तरं वा स्यात्, उपासना-विशेषानुसारेण। द्वितीया भगवत्प्राप्तिश्च तस्य विभोरप्यसर्व-प्रकटस्य तस्मिन्नाविर्भावेन विभुनापि वैकुण्ठे सर्वप्रकटेन तेनाचिन्त्यशक्तिना स्वचरणारविन्द-सान्निध्य-प्रापणया च। तदेवं स्थिते, सा च मुक्तिरुत्क्रान्तदशायां जीवद्दशायामपि भवति। उत्क्रान्तस्य उपाध्यभावेऽपि तदीय-स्वप्रकाशता-लक्षणधर्माव्यवधानस्य एतत्-साक्षात्कार-रूपत्वात्। जीवतः तत्-साक्षात्कारेण मायाकल्पितस्य अन्यथाभावस्य मिथ्यावभासात्" (1st Anuccheda).

That is, according to Śrijīva, the devotee may attain Salvation here and now, or afterwards, according to the way he worships God. He who attains Salvation in the present body, is blessed with a direct vision of God here and now; and he who is free afterwards, attains God in Vaikuṇṭha or world of Brahman.

(v) General Comparison between Indian and Islamic Views: Perfect Man and Jivanmukta.

(a) There is a general agreement between the views of Orthodox Islam and Moderate Ṣūfism, on the one hand, and the Monotheistic Schools of Vedānta, on the other, as regards the impossibility of *Jīvan-mukti*. Hence, all these Schools propound only *Videha-Mukti*.

(b) There also seems to exist a similar agreement between the Advaita Vedānta View of *Jīvan-Mukta* and the Sūfī View of *Perfect Man*.[1] But really speaking, the Advaita View of *Jīvan-Mukti* is quite distinct from the Sūfī View of Salvation here and now. First, in Sūfism, the Perfect Man has a cosmological importance, being, as he is, the first emanation of God and the arche-type of the universe. But the *Jīvan-mukta* has no such significance at all. In the Vedānta, no such inter-mixture is found between cosmological and spiritual matters. The *Jīvan-mukta* is, no doubt, the spiritual leader of the world; but he is never the stuff or type of the physical world.—Prakṛti alone is such a stuff. More especially, the *Jīvan-Mukta* of Advaita Vedānta realises the utter falsity of the universe as such—to him creation itself is *Mithyā*, *Māyā*, illusory through and through. Hence, he himself cannot be the stuff and type of such a universe. The stuff of such a universe is *Māyā* or *Avidyā*, not the *Jīvan-Mukta*. But in Sūfism, an inter-mixture is found between cosmical and spiritual matters. For, according to it, the Perfect Man who is the highest and the last from the spiritual standpoint—the attainment of Perfect Manhood being the goal of ethical life—is at the same time both the first and the last from the cosmic standpoint—as the Perfect Man is both the beginning and the end of evolution.

Secondly, although the Perfect Man is the full manifestation of God, yet he himself is not God, but is different from Him. As Jīlī says, the Perfect Man realises himself as both different and non-different from God. But the *Jīvan-Mukta* of *Advaita-Vāda* is not a mere manifestation of Brahman, but *is* himself Brahman. He realises his absolute identity with Brahman and hence says. "*I am Brahman*", (Mahānār. 5. 10.) "All this, verily, is Brahman." (Chānd. Up. 3. 14. 1.) Just as, there is no distinction whatsoever between the ether inside a pot (*Ghaṭākāśa*) and the ether all around (*Maṭhākāśa*), so there is no distinction between the *Jīvan-Mukta* and Brahman.

1. See Pp. 73—74.

Thirdly, acccording to Ṣūfism, even the Perfect Man is a servant and worshipper of God, wholly under His control and dependent on Him. The eternal relation between the Perfect Man and God is that between the worshipper and the worshipped. But as the *Jīvan-Mukta* himself is Brahman, no question of worshipping here arises at all,—this question arises only when there is a difference between the worshipper and the worshipped.

Fourthly, the Perfect Man realises his oneness with God in a state of intense emotion and rapture when knowledge is obliterated, but intoxication reigns supreme and although he, unlike the intoxicated saint, returns to sobriety after intoxication[1], yet at that stage, the realisation of identity with God disappears, giving place, as pointed out above, only to a realisation of identity-in-difference. But the realisation on the part of the *Jīvan-Mukta* of his absolute oneness with Brahman is purely intellectual, not at all emotional,—it is not a temporary state of intoxication, but a permanent state of direct realisation.

Fifthly, when the Perfect Man realises his oneness with God, he is totally oblivious of the world and during that state, he is not in a position to preach anything to others, before he turns to the state of sobriety. But the *Jīvan-Mukta* is always calm and quiet, serving as an example to others.

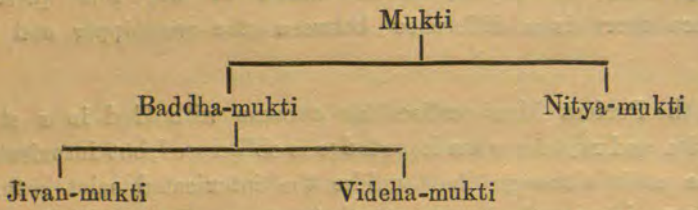
Thus, there is a vast difference between Ṣūfī Perfect Man and Advaita-Vedānta *Jīvan-Mukta*. Of course, both are equally ethical and spiritual guides of mankind, yet here too, the Perfect Man is a guide of Religion, the *Jīvan-Mukta* of Knowledge. To the former, eternal worship of God is the *summum bonum* of life ; to the latter, realisation of identity with Brahman. Ordinary religious practices, like adoration and the like, have no final place in the system of Advaita-Vedānta.

The Jaina, Bauddha and Sāṃkhya Systems of Indian Philosophy, too, admit *Jīvan Mukti*. But the Jaina, and the Sāṃkhya Systems in general are atheistic, Buddhism agnostic. The Jaina state of Mukti is one of four-fold perfections ; perfect knowledge, perfect faith, perfect power and perfect bliss. The Bauddha Mukti is a state of perfect wisdom and equanimity ; it cannot be properly described in ordinary terms, but this much is sure that it is not a state of ordinary pleasure or pain. The Sāṃkhya state of Mukti is a negative one of eternal absence of suffering, and not a positive one of bliss.

1. Cf. Three-fold Journey of the Mystic. P. 109.

(vi) Dārā Shikuh's View

The statement of Dārā in his "*Samudra-sangama*" regarding the three kinds of *Mukti* is, however, altogether wrong. According to the Indian view, the three kinds of *Mukti* or Salvation are as follows :—



The '*Baddha-muktas*' are those who are subject to bondage and then are free. That is, they come to be seemingly associated with physical bodies and are born in the physical world, according to their past karmas ; and then through the different '*sādhanas*', propounded by different Schools, they attain salvation from the endless cycle of births and re-births, and are free. The '*Nitya-muktas*', on the other hand, are eternally free and are not subject to transmigratory existence and its miseries, are never in contact with matter, but ever abide in supreme bliss, in direct communion with God Himself.

In a sense, of course, according to the Indian view, all souls (*Jīvas*) are *Nitya-mukta* or eternally free. For, even when a soul is apparently associated with a physical body and born in a physical world, being thus, subject to all mundane miseries, it never actually *becomes* '*baddha*' or fettered, it never actually *becomes* associated with matter, and never actually *comes to* feel mundane miseries (although such words have to be often used for describing the states of Bondage and Salvation). What happens is this : Through its own ignorance (*Avidyā or Ajnāna*) it thinks as if it had become associated with matter and subject to the pains and sufferings consequent thereon—through its own ignorance, it fails to realise its own real self, unconnected and unaffected by matter. So, when through real knowledge or *upalabdhi*, it again realises its real nature, it does not *become* free, but only realises its real ever-free nature. Hence, the words '*becomes* subject to bondage', '*becomes* free', often used here, are really misnomers and used only for the sake of convenience—for, there can really be no '*becoming*' here. Suppose, the sun is covered by a piece of dark cloud and cannot, thus, be seen for sometime ; and then, when the cloud is no more, the sun shines again in its full glory. Here, it cannot be said that the sun *comes to* disappear for some time and then *comes to* re-appear. For, as evident, there is no, '*disappearing*' or '*re-appearing*' here, but only '*veiling*', the real sun, whether seen or not, being there all the time. In the very same manner,

the pure, non-physical self is there always, unchanged and unaffected, whether we see or realise it in its real nature or not. But, during the state of Bondage, the veil of ignorance prevents us from realising its real nature as existence, consciousness and bliss in essence (*Saccidānanda*)—but that does not imply that the self, during that period, actually *becomes* fettered (*Baddha*) and ceases to be the above. In this sense, all souls are ever-free.

Still, Indian philosophers have distinguished, as noted above, between '*Baddha-mukta*' and '*Nitya-mukta*' souls, the distinction being that the former are subject to ignorance or Avidyā which prevents them, for some time, from realising their real nature, the latter not.

Now, here Dārā Śhikūh fails to realise this distinction between the '*Baddha-muktas*' and the '*Nitya-muktas*'. Moreover, his conceptions of the three kinds of Muktas—*Jivan-mukta*, *Videha-mukta* and *Nitya-mukta* are also totally wrong. Thus—

(1) When Dārā Shikūh says, as stated above, that a 'Jīvan-mukta' perceives everything as identical with God, he is right, provided 'God' here means the *Absolute* of Philosophy and not *God* of Religion. But when he goes on to say that a *Jivan-mukta* sees the whole world as the body of God and then describes in details, the different parts of the world as different limbs of God, he is totally wrong. Amongst the Vedānta Schools, the Advaita School (Monistic School) of Śaṃkara alone recognizes *Jīvan-mukti* (leaving apart the Gaudiya Vaiṣṇava School of a different outlook.) But according to the Advaita School, as well-known, the world is '*Mithyā*' i.e. though appearing to be true from the empirical (*Vyavahārika*) standpoint, it is ultimately negated from the transcendental (*pāramārthika*) standpoint. Accordingly, to a *Jīvan-mukta*, *Brahman* is by no means identical with the *Jagat* (world), rather the *Jagat* is identical with, or negated in, *Brahman*, *Brahman* alone being real. Hence to a *Jīvan-mukta*, the sun and the moon, the mountains and the rivers, the day and the night etc. by no means appear as the different parts of the body of Brahman. On the contrary, the whole universe appears to be *Brahman* in essence (*Brahma-svarūpa*)—pure existence, consciousness and bliss (*Saccidānanda-svarūpa*). There is a vast and important difference between the realisation of the universe as *Brahma-svarūpa* and that of it as the body of God. As a matter of fact, an Advaita Vedāntist would never even speak of the 'body' of *Brahman*.

(ii) Dārā Shikūh's conception of *Videha-mukti* too, is totally wrong. Amongst the Vedānta Schools, *Videha-mukti* is recognised by the

Monotheistic Schools, led by Rāmānuja, Nimbārka, Madhava, Vallabha etc. But, first, *Videha-mukti* is not *Sarva-mukti* or universal salvation. *Videha-mukti* means salvation after death. According to the above School, no real salvation is possible during one's life-time, when an individual possesses a physical body and remains in the physical world. Hence, after death, when he gets rid of the physical body, he is not re-born on earth any more, and remains in Brahman eternally. But this is an individual affair depending on the efforts of different individuals separately. Hence when a particular individual is free, that does not imply that all others too, are the same. In fact, *Sarva-mukti* or salvation for all at the same time is not recognized by Indian Philosophy.

Secondly, according to Dārā-Shikūh, all are free after *Māhā-pralaya* or Universal Dissolution, when Heaven and Hell, too, being destroyed, the pious workers and sinners residing therein respectively, go to *Vaikuṇṭha* and become one with God. This is totally wrong. *Mahā-pralaya* has nothing to do with *Mukti* of any kind, according to the Indian view. During *Mahā-pralaya*, all things remain merged in the Creator, losing separate individuality or names and forms (*nāma-rūpa*); during Sṛṣti or a new creation, they are evolved again from the Creator to assume new names and forms according to the past *karmas* of the souls (*jīvas*). So, a mere *Mahā-pralaya*, a mere destruction of Heaven and Hell cannot make the souls free.

According to Dārā Shikuh's View, when during *Mahā-pralaya* Heaven and Hell are destroyed, souls residing therein, having no longer any place to reside in, are per force taken to God's abode, the only place which is not destroyed. But this is never the Indian view, according to which, salvation has to be won, and cannot be got as a gift. Hence, when an individual is fit to be free, he attains *Videha-mukti* after death, even when there is no *Mahā-pralaya*, and when he is not fit to be free, he is re-born on earth even after *Mahā-pralaya*.

Thirdly, according to the Videha-mukti-vādins, the free soul is identical with God, yet different from Him (*bhedā-bheda-vāda*). The Monotheist Vedāntists, as natural, always insist on an eternal relationship of the worshipper and the worshipped between the soul and God. Hence, according to them, even a free soul is different from God, retaining its own individuality and personality.

(iii) According to Dārā Shikūh, *Nitya-muktas* reside eternally in Paradise. But, as pointed out above, this, too, is totally wrong, for, Paradise (Svarga) and Salvation (Mokṣa), are two entirely different things[1].

1. See P. 90.

Section 21 : The Day and Night of God.

In this Section, the figurative account of the Day and Night of the Creator, corresponding to Creation and Dissolution of the universe, is given, and the vast length of such a Day or a Night, covering each millions of human years, referred to.

In the Qurān, e.g., it is said ;—"A Day in the sight of thy Lord, is like a thousand years of your rockoning", (XXII. 47)

"In the end, will (all affairs) go up to Him on a Day the space whereof will be (as) a thousand year of your reckoning." (XXXII. 5.)[1]

In this respect, there is a general agreement between Indian and Islamic Views. The real significance of this figurative account has already been discussed above[2].

But in the Qurān, there is no mention of the Night of God, corresponding to *Pralaya*, or Destruction of the universe, in Indian Philosophy. On the contrary, it is implied that God is ever-active and never rests, so that there is no end to creation[3]. Even when the universe is rolled up like a scroll[4], God is not idle, but brings forth a new universe immediately after.

Section 22 : The Eternity of the Cycle of Existence

In this Section, it is said that Creation and Destruction are not two separate processes, one following the other, and then ceasing for ever. On the contrary, just as day is followed by night, that again by day, that again by night and so on endlessly, so Creation is followed by Dissolution, that again by Creation and so on endlessly, succeeding Creations being exact repetitions of the preceding ones.

The cycle of births and re-births, creation and dissolution is a fundamental conception in Indian Philosophy. But it would be wrong to say that the latter creations are exact repetitions of the former ones. For, God creates each new world according to the past *Karmas* of the individuals,[5] and hence each new creation varies and is not the same as the previous one.

In the Qurān, many passages seem to refer to new creations which are repetitions of the earlier ones, but some of these passages merely imply

1. Yusuf Ali's Ed.
2. See Section 17. P. 79.
3. Yusuf Ali's Ed. of Quran. XLI. 12. P. 1290. (fn.), XXIX. 20. P. 1033 (fn.)
4. Quran XXI—104.
5. See Section 18, P. 90.

clearly the possibility of Resurrection[1], and not the creation of a new universe after destruction. For example, compare the following :—

"When we are reduced to bones and broken dust, should we really be raised up (to be) a new creation ? See they not that God who created the heavens and the earth, has power to create the like of them (anew) ? (QarānXVII, 98—99)[2].

Here new creation simply means that the dead are raised up, during Resurrection, just as they were before, to face Judgement from their Lord, and to be led to Heaven or Hell acccordingly.

In many places, repetition of creation has been referred to :—[3].

"See they not how God originates creation, then repeats it ; truly that is easy for God" (XXIV. 19).

But it is not at all clear whether all these too mean creations of new worlds after destruction, as propounded by Indian Philosophy, or merely raising up of the dead during Resurrection. In any case, as Islam does not accept the fundamental Law of Karma of Indian Philosophy, the Indian conception of the constant cycle of creation and dissolution can have no parallel in Islamic Philosophy. Here, creation or destruction, if any, is due to God's pleasure or displeasure, but there is no creation of the same individuals according to their past *karmas*, but of new ones.

"If He is pleased, He could blot you out, and bring in a new creation. Nor is that (at all) difficult for God (Qurān XXXV. 16—17)[4].

Thus, according to Islamic Philosophy, the dead who go to Heaven or Hell do not return to earth any more, even if there be a new creation. But according to Indian Philosophy, as we have seen[5], the same individuals repeatedly return to earth, according to their past *karmas*, till they are free.

Din-I-Ilahi and Samudra-Sangama

"Din-I-Ilahi", the celebrated religion, promulgated by Emperor Akber in 1582, has, however, no written treatise of its own. It is thus not explicitly based on any detailed, comparitive study of the different religious systems in which Akber was interested at that time viz. Islam, Hinduism, Buddhism, Jainism, Sikhism, Zoroastrianism, Jewish Faith, and Christianity. Of course, it is well-known that Akbar, with his very liberal outlook and unsatiable thirst for truth, took

1. See Section 18, P. 81.
2. C. f. also XIII. 5, X. 4.
3. Quaran X. 4, XXVII. 64, XXIX, 19—20, XXI, 104.
4. Yussuf Ali's Ed.
5. P. 90.

special pains to learn from the learned men, saints and sages of different religious creeds, the fundamentals of those systems. But no written record has been left by Akber himself as to the way in which he compared the *philosophical* principles of all those different religious systems of the world, noting their similarities as well as differences, and finally evaluted them as to their worth and acceptability. The "Din-I-Ilahi" is rather an indication of Akber's evaluation of the fundamental ethical maxims of all those various religious systems. After all *ethically* all the great religious systems of the world are one and the same; it is *philosophically* that they seem to be poles asunder. Accordingly, to show the similarities between these systems from the *philosophical* standpoint is a far more difficult task than to prove them to be *ethically* alike. Thus, the great "Din-I-Ilahi" of Akber, the Great, was but a Moral Re-armament Movement, a Universal Ethical System accepted by all the religious systems as their very foundation and life-blood.—rather than a new Synthetic Religion or Philosophy, due to the conglomeration of the different religious and philosophical systems of the world. In fact, the fundamental principles of "Din-I-Ilahi" consists in ten great ethical virtues : viz,—

Liberality, forgiveness, abstinence, non-violence, wisdom, strength gentleness, brotherliness, attachment to God and union with God.[1]

Thus, whatever be his own inner convictions, Akber, who combined in himself the rare virtues of a devoted mystic and a prudent politician, never took upon himself the academically arduous, as well as politically dangerous task of preaching a new Synthetic Religion, based on a Synthetic Philosophy. Even this modest attempt on his part to promulgate a *Universal* Ethics,—not even a *Synthetic* one, there being no question of *synthesis* in the case of *universally* accepted maxims—earned him the ill-fame of an apostate, though politically he was strong enough to withstand both actual revolts against his suzerainty, as well as, calumnies against his good name.

But, half a century later, Akber's great-grand-son Dārā-Shikūh took one bold step farther by undertaking a thorough comparative study of Islam and Hinduism : the religious systems of the ruler and the ruled. And what is more, he also attempted to work out a synthesis between these two by bringing to light what he took to be their fundamental underlying similarities in the midst of all apparent, extraneous dissimilarities. What is most laudable, here is that, even in the midst of far worse political situation, even with far

1. The Din - I - Ilahi, by Dr. M.L. Roy chowdhury. 2nd Ed. Pp 178—79.

less academical opportunities for learning and discussion, Dārā took upon himself this very difficult task of synthesis, from the purely *philosophical* point of view, between two apparently divergent systems of Religion: Islam and Hinduism Whether there is really any real similarities between the two, whether there is any logical ground for such a synthesis, harmony, or mutual adjustment between the two—is, after all, not the real point at issue here ; for, theories can be discussed, established and refuted eternally. But what is more important here is the *spirit* behind. Dārā, a pigmy as compared with his veritable giant of a great-grand-father, without an iota of his power and personality, was yet bold and ambitious enough to attempt what has never been done before in the whole history of thought, viz. the synthesis between two religious systems of Islam and Hinduism which were generally taken to be not only different from, but also opposed to, each other so much so, that the destruction of the latter by the former was also considered desirable by many of the ruling class then. It is true that even Dārā did not wish or think it fit to preach a new Indo-Islamic Synthetic Religion or Philosophy amongst the masses—he meant his work only for the enlightened among the two communities. But still, the very fact that he went to the length of writing two treatises, one in Persian and the other in Sanskrit, on the topic, shows his liberalism, strength of mind and boldness of spirit to no mean extent. Very happy indeed was his choice of the name : "*Majma-'ul*-Bahrain", "*Samudra-sangama*" : "The mingling of Two Oceans. The mingling of the hearts of Hindus and Muslims in love and fraternity, or the cultural inter-mixture of two intrinsically related communities, is what these works really aim at. From this standpoint, the "*Samudra-sangama*" shines indeed as a unique, peerless gem on the edifice of time.

Epilogue

What can we make of this incomparable work on Indo-Islamic Philosophy ? Probably, it was not accepted with good grace either by the Muslim Mullahs or by the Hindu Pandits of those days. But apart from its practical value, as mentioned above, in bridging the cultural gulf between the two major communities of India, it also has a unique worth from the purely academic point of view. One amazes at the length and depth of the philosophical knowledge of a Prince, born and brought up in the midst of the infinite grandeur of a Moghul Court. In some places, no doubt Dārā has failed to give a right interpretetion of the Indian Doctrine, and these have been noted *in loco*. But on the whole, he does give us a clear, combined picture of the main tenents of Hinduism and Islam. He has also been able to bring to light, with considerable success, some real

points of similarities between the two, specially between Indian View and Ṣūfism, regarding the nature and attributes of God, soul and matter, their inter-relation, the state of Salvation, meditation and the rest. Dissimilarities between the two are also there, such as those regarding the Law of Karma, Transmigration of the Soul, Incarnation, Eternity of the Soul and so on. But while not insisting on a too close similarity between Hinduism and Islam from every point of view, we cannot also countenance the labelling by a foreigner of such comparative and synthetic studies as "purely artificial endeavours."[1] There can never be any question of artificiality when any act is preceded by deep understanding and sincere appreciation, as in the cases of both Akbar and Dārā. It is also not artificial by any means to try to work out a synthesis between two great philosophical systems, which, though different, are never so opposed to each other as to possess no common points at all. After all, belief in one Fundamental Truth, which is also Supreme Beauty and Perfect Goodness at the same time, is common to all systems, worth the name, in the world. If this alone be brought to light, that is gain enough for the whole mankind, torn asunder by the spike of ignorance and bigotry, hatred and selfishness. If we believe in one Supreme God of love and bliss, then we must also believe in the fundamental brotherhood of man. The former philosophical theory of Unity of God is inevitably followed by the latter ethical theory of Fraternity of Men. Dārā in especially emphasising the first, and Akbar the second, cannot be accused of either artificiality or apostasy.

It would also be equally and manifesty wrong to characterise Dārā's work as "poor in spirit and largely verbal", lacking "deep insight and great spirituality."[2] It is true that for a Ṣūfī or a mystic of Dārā's type, the "*Samudra-sangama*" is written in too prosaic a style. But it must be remembered that this is a purely *philosophical* treatise—not a religious or mystical one. Specially, being a point-to-point comparison between two systems, it has, of necessity, to be, to some extent, textual, and also contain mere matter-of-fact statements. But all these never prove the absence of "deep insight and great spirituality", or "the presence poorness of spirit and more verbosity", as alleged above. On the contrary, the deep insight and wisdom of the author, his wide knowledge of the Holy Books

1. Johan Van Manen, the then General Secretary of Royal Asiatic Society of Bengal, in his Foreward to "Mahjma-ul-Bahrain" says : 'On the contrary, the purely artificial individual endeavours of an Akber and a Dara Shikuh to introduce Hindu thoughts and speculations into Persian Literature have remained almost completely isolated and sterile."

2. Op. Cit : "It is not that this Mingling of Two Oceans proves to be a book of deep insight or great spirituality. On the contrary, it seems poor in spirit, and largely verbal".

of Hinduism and Islam, his correct acquaintance with the philosophical terminology of both—are manifest at every step. It is true that the "Samudra-sangama" is not an ecstatic work, involving sudden flights of imagination or sudden dawning of the truth. It is also not a philosophic work of logical perfection or originality. It is not really meant to be such. But as a unique, comparative study, it must be given a supreme place of honour in the history of both Sanskrit and Persian Literature. This saintly Prince, this ascetic minded heir to the throne of the great Moghuls, this supremely culture-loving, broad-minded, would-be Emperor of Hindusthan fittingly says in one of his inspiring verses :—

"Kingship is easy.
Make thyself familiar with the ways of asceticism.
(For), if a drop can be the Ocean,
Why should it (then) be the pearl ?"[1]

Such a person alone is competent to call forth two Oceans to mingle in his immortal "Mingling of two Oceans", the *"Samudra-sangama"*. His drops have indeed become oceans, brighter, purer and dearer than pearls of the best order.

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1. The Mahjma-ul-Bahrain, R. A. S. B. Ed. P. 19.

Vol. I.

PART II.

ENGLISH TRANSLATION

OF

SAMUDRA-SANGAMA

OF DĀRĀ SHIKUH

With critical notes, comments, explanations and references

By

DR. ROMA CHAUDHURI

INTRODUCTION

He is manifest everywhere, He manifests everything, He is the beginning, He is the end, there is nothing besides Him.[1]

Quatrain

"He is (our) neighbour, He lives with (us), He walks with (us); He, verily is everything.

He is present everywhere—in the rags of a poor man as well as in the silken garments of a King.

In the assembly, He appears to be different (from us), (but) in secret, (His) non-difference (from us) becomes manifest".[2]

* * * * * * [3] He is all."[4]

I bow down, innumerable times, (to the Prophet Muhammad),—the revealer of Supreme Light (or God), the cause of the creation of the world, the most perfect among our Prophets, who was favoured and honoured by God Himself. Similarly, (I bow down, innumerable times) to the holiest members of his family, as well as to his greater representatives or messengers.

Now speaks Muhammad Dārā Shikūh, the *Fakir*, devoid of earthly attachments and free from all griefs. Having, first, known thus the Truth of all truths, having determined the true meaning of the doctrine

1 Some introductory lines and one verse in the original Persian version are omitted here.

2 The word "*Samsadi*" ("In the assembly") may mean two things here:—

(i) *In learned gatherings*, through logical discussions and reasonings, God may appear to be totally distinct from us. But when we meditate on Him in secret, we come to realise Him as non-different from us—we feel ourselves to be one with God.

(ii) *In the manifest world* or from the worldly point of view, God may appear to be different from us etc.

3 Sanskrit Text corrupt. The third and fourth lines in the Persian version are as follows:—"In the conclave on high and the secret chamber below. By God, He is all, and, verily, by God, He is all" (Asiatic Society, Ed.).

4 This is one of the verses from Jāmi the great Sūfi poet, with the last two lines changed. In the Persian version, the last two lines are the same. [See Fn (3) above].

of Idealistic Monism,[1] having enjoyed the great favour of God, then only have I at last undertaken this investigation, so that at the end, I may fully ascertain the real views of the Vedic scholars, who have attained perfection, who have definitely ascertained (the Truth) and who have flourished from time immemorial. I had repeated meetings and discourses with some great Vedic scholars, specially with (my) great preceptor *Babalal*,[2] who is intelligence in essence and knowledge incarnate, who has attained the highest perfection in meditation, knowledge, good sense, comprehension of God and peace. But I did not find any difference, whatsoever, except verbal, in the way in which (the Hindu and Muslim saints) sought to attain the Truth.

Hence, I made these two (Hinduism and Islam) harmonious with each other. Then, I made a collection of the substances of several useful texts which should certainly be known by those who are entitled to know the Truth. This is the mingling of the two oceans of the views of these two kinds of knowers (viz. Hindu and Islamic). Hence, this is given the name: "*The Mingling Of Two Oceans*" (*Samudra-Sañgamaḥ*).[3]

Truly, the injunction of the great and the good is that it is absolutely essential to discuss the truth of all religious treatises in a spirit of perfect good will. Now, one who has proper discrimination and knowledge, knows very well how laborious is the task of ascertaining the Truth completely. There is no doubt that wise and intelligent persons will derive immense happiness from this (book), but not narrow-minded men who insist on a fundamental difference (between Hinduism and Islam). Having ascertained the real meaning of the Truth according to my own intuition and realisation, I am beginning this (work) for the benefit of my own relations. But I do not

1 *Ekātma-vāda;* or the doctrine that the Universal Soul or the Absolute alone is real. This refers to the Monistic Doctrine of the Sūfīs.

2 Dārā Shikūh had a great respect for Bābā Lāl, also called Lāla Dayāla, Lālā Svāmin, Lāladāsa, a famous Hindu saint of the Punjab. Dārāś discourses with Bābā Lāl on Hindu Religion were recorded by his (Dārā's) Private Secretary, Chandra Bhān in the form of a work called '*Mukālima-i-Dārā Shikūh wa Bāba Lāl*" (See P. 3).

3 Persian name: "*Majma-ul-Baharain*".

think it necessary for me to enlighten those ignorant people who entertain a different view. Another great man Khwāja Ahrar,[1] of pure mind, instructed (me) thus: "If I ever come to know even of an atheist, who is preaching the Truth in pleasant words, I would go to him, even though he resides in a legendary place, and hear him, learn from him, and plead with him". From God alone do I derive my strength, God alone is my help.

Section 1

THE ELEMENTS (ANĀṢIR)

1. *The Process of Creation.*

Now, the exposition the "*Anāṣira*,"[2] also called the "*Bhūtas*" (elements). Know that the elements are five in number. These are the inherent causes[3] of all the objects that are conceived. Of these, the first is called *Unṣur-a-azama*;[4] the second, *Bāda*; the third, *Atasa*; the fourth, *Āba*; the fifth, *Ṣoka*. These are called, respectively, *Ākāśa*, (ether), *Vāyu* (air), *Tejas* (fire), Jala (*water*) and Pṛthivī (earth) by the Hindu sages.

(i) *The Ether*

Of these, the Ether is said to be of three kinds viz. *Bhūtākāśa*, *Cittākāśa* and *Cidākāśa*.[5]

That which pervades all *bhūtas* or elements is the *Bhūtākāśa*; that which pervades the whole universe is the *Cittākāśa*; that which pervades all things and is present everywhere is the *Cidākāśa*; and this last one is uncreated or eternal, because in none of the sections of the Veda or of our own treaties, has it been proved that it is

1 A famous mystic of Samarkand.

2 This is a Persian word: "*Anāṣir*".

3 *Samavāyi-kāraṇa*, cf. the Vaiśesika Doctrine of three-fold cause, viz., Inherent (*Samavāyin*), Non-inherent (*Asamavāyin*) and Efficient (*Nimitta*) E.G. the threads are the Inherent, their mutual conjunction, the Non-inherent; and the weaver, the Efficient Causes of a piece of cloth.

4 These are Persian Words:—*Unsur-i-A'zam* (the great element), Bād etc. See P. 127.

5 See Pp. 127, 138, Section 20(i). See also P. 34.

created and destroyed; and also because, this does not stand to reason.[1]

From the *Cidākāśa*, first a substance called "*Ishk*"[2] is produced. This is called "*Māyā*" by the Vedic sages. The great Prophet has thus expressed the saying of God[3]: "I remained in a hidden form, then I desired to be known, and so created the world." From the Māyā[4], the individual soul (the Great Soul or *Ruhi-Azam*) arises which, they say, is nothing but the soul of the Prophet, Muhammad. This is called "*Hiraṇyagarbha*"[5] by the Vedic sages. Figuratively, this is also called "*Amā*" (Darkness)[6]

(ii) *The Air*

Then, the explanation regarding Air. They say that Air is nothing but the breath of God. Air arises as a form of breath.

(iii) *The Fire.*

Then, during His hidden or unmanifest state, the Pure Consciousness (or God), holds that breath for the purpose of creation; and thence, heat emerges. Hence, Fire arises from Air.

(iv) *The Water*

Then, when that breath becomes cool, Water arises from Fire. As Air and Fire being subtle cannot be perceived, while Water being gross, is perceptible,—some hold that Water originates first.

1 See P. 10. Also cf. Pp. 14, 16, 19, 20, 21, 28.

2 This is a Persian Word "*Ishk*" meaning "*Love*". But in Indian Philosophy, "*Māyā*" does not mean "Love" (See P. 12)

3 The quotation in the text refers to a famous Tradition, accepted by the Sūfis in general. (See P. 14)

4 See Pp. 17-18.

5 Cf. Śvetaśvatara Upanisad 3.4, 4.12.

"हिरण्यगर्भं जनयामास पूर्वं" etc.

"He who brought forth Hiraṇyagarbha in the beginning". cf. Ṛg-Veda 1.121.1. See P. 131, Fn. 3, P. 135 Fn. 1, P. 140 Fn. 3, P. 141 Fn. 1. See also Pp. 17-18.

6 See Pp. 17-18.

(v) *The Earth.*

After Water, the Earth (originates). This Earth is like the cream of Water, just as when a fire is lit under the milk, the milk becomes cream. Thus, the vapour of the infinite ocean becomes the sky, and the cream, the earth[1].

2. *The Process of Dissolution*

During the great dissolution, these elements dissolve one into the other in the reverse order. Thus, first Earth is dissolved into Water. Then, Water being dried up by Fire, is dissolved into it. Then, Fire, being extinguished by Air, is dissolved into it. After that, Air, together with the substance called "*Unsura ajam*"[2] (Ether), is dissolved into the "*Cidākāśa*"[3]. In our Scripture, it has been said:

"All things are destroyed, except the *Cidākāśa* which is like the face of the Supreme Brahman"[4]. In another place of our Scripture, it has been said: "All the objects of the world are destroyed, only the Supreme Brahman's face consisting of the *Rajas*, and *Tamas*, remains eternal".[5]

In both these sections which propound the destruction of all things, there is a reference to the "face", and that purports to prove that the *Cidākāśa* is eternal. If there were no mention of the word "face" here, then it might have been thought that all things are totally annihilated in the Supreme Brahman. Hence, the reference to the "face"[6] is for the sake of proving the eternity of the *Cidākāśa*, which constitutes the subtle body of the Supreme Consciousness (or God).

On the other hand, the Hindu sages use the word "*Devī*" or

1 cf. Bṛah. Up. 1.2.2. "आपो वा अर्कस्तद्यदपां शर आसीत् समहन्यत।" "Water, verily, was brightness. That which was the froth of the water became solidified. That became the earth".

2 See P. 125. Fn. 4.

3 See Pp. 125, 138. See also P. 34.

4 Quran XXVIII, 88 "Everything shall perish, except *His* Face".

5 Quran LV. 26 "All on the earth shall pass away. But the Face of Thy Lord shall abide, resplendent with majesty and glory". See P. 9.

6 Here, however the word "Face" seems to be more appropriate in its literal sense and does not seem to mean "ether".

"Goddess" with reference to Earth, as all objects originate from it; again, are dissolved into it. Hence, in our Scripture, it has been said: "From that Earth, we have created you; again, to that Earth, I shall send you; then, again, shall I bring you forth from the Earth."[1]

Section 2

THE SENSE-ORGANS (HAWĀS)

(1) *Creation of the Sense-organ.*

Next, the sense-organs are five in number, viz. (1) *Śamma*, (2) *Dhāyika*, (3) *Bāsira*, (4) *Sāmidha*, (5) *Lāmisā*[2]. The names given to them by the Hindu sages are: *Ghrāṇa* (Nose), *Rasanā* (Tongue), *Tvak* (Skin), *Chakṣū* (Eye) and *Śrotra* (Ear). Their objects are (1) Maśūmūm, (2) Majukha, (3) Munsar (4) Malmūs, (5) Masamūa[3], called *Gandha* (Smell), *Rasa* (Taste), *Sparśa* (Touch), *Rūpa* (Colour) and *Śabda* (Sound).

Each of these sense-organs arises, respectively, from a particular element. Thus, the sense of smell springs from Earth, as Smell is found in no other element, except the Earth; and as Nose alone can smell earthly objects.

The sense of taste arises from Water, as Tongue alone can taste Water.

The sense of sight arises from Fire, as Eye alone can see Colour.

The sense of touch arises from Air, as Skin can touch things through it.

The sense of hearing springs from *Bhūtākaśa* (Ether), as Ear alone can hear sounds through it.

(2) *Meditation on Sound*

Through hearing the sound, not produced by beating[4], (Hindu)

1 Quran. Sura XX. 55. "From it have we created you, and into it will we return you, and out of it will we bring you forth a second time."

2 These are Persian words: *Shamma, Dhaika, Bāsira*, Sāmia, *Lāmisa.*

3 Persian words.

4 *Anāhata-śabda* or *Om.* See under Section 8, P. 137. See also Pp. 34-36, 125.

saints and sages clearly grasp the mystery of the *Cidākāśa*, for, besides these, none can know it. This kind of Sound-Meditation is practised in common by our saints and sages as well.

This kind of Meditation is described by our Idealistic Monists[1] (i.e. the *Ṣūfis*) as a form of constant hearing; and that very thing is called "*Dhvani*" (Sound) by (Hindu) saints and sages.

(3) *The Internal Organs*

The internal organs are five in number. (1) *Khyāla*, (2) *Mutasarippa*, (3) *Hāfija*, (4) *Vāhimahi*, (5) *Simuśrarak*[2]. According to (Hindu) saints and sages, these are four in number viz, *Manas* (Mind), *Buddhi* (Intellect), *Citta* (Empirical Self) and *Ahaṃkāra* (Ego). The fifth, viz. *Antaḥkaraṇa* (Internal, Organ), is said to be an aggregate of these four. Of these, *Manas* has two functions, viz. desire and aversion, the first leading to action, the second to the absence of that. The second is *Buddhi*, and Buddhi grasps an object either correctly or incorrectly. The *Citta* has a single characteristic, and that is called *Vṛtti*. This characteristic is like its legs, as, through its help, the *Citta* can move about hither and thither. The *Citta* is the courier of the mind, and its function is to run about in all directions. So, it is incapable of discriminating between the true and the false. The fourth internal organ is *Ahaṃkāra*, the witness of such apprehensions as: 'I am doing this' and so on[3].

1 The Ṣufis are the Mystics of Islam. The Islam is a Monotheistic, and as such, a dualistic system. According to it, the eternal relation between man and God is that between the worshipper and the worshipped, servant and master. Hence, man can never be identified with God. But the Ṣufis propound not only Monotheism, but also Monism. According to them, generally, God, the Universal Soul, is the sole Reality, and the goal of man is to realise its essential oneness with God.

2 These are Persian words: Mutakhayyila (Imaginary), Mushtarak (Common), *Hāfiza* (Retentive), *Wāhima* (Fancying), and *Mutafakkira* (Contemplative).

3 c.f. e.g. Vedānta-ratna-mañjuṣā by Purusottamācārya of the Nimbārka School of Vedānta. The account given there is as follows: —

From the *Sāttvika-ahaṃkāra* also called *Vaikārika*, aries the *Antaḥkaraṇa*, having four *Vṛttis* or modes, viz. *Manas*, *Buddhi*, *Citta*, and *Ahaṃkāra*. It is

The *Ahaṃkāra* is a product of the Supreme Soul through its association with *Māyā*.[1]

This *Ahaṃkāra* is of three kinds, viz. *Sāttvika*, *Rājasa* and *Tāmasa*. Of these, the *Sāttvika* is of the nature of knowledge and the best of all. This is nothing but the Supreme Soul's sense of egoity, viz. 'All, verily, am I'.[2] This is the Universal, inherent in all particular objects, and all-pervading. As has been said in our Scripture: "*Alāhomma Hobikulli Sainnasahit*". It means as follows: "A knower or one who is endowed with consciousness becomes undoubtedly all-pervasive."[3] "*Huvala-abbal Valākhiru Vijjahiru Valavatin*". It means as follows:— "That alone is the beginning, that alone is the end, that alone is manifest, that alone is hidden',[4].

The *Rājasa Ahaṃkāra* is the middle one, It is of the form of an apprehension on the part of (the Supreme Soul) when it has assumed the form of the individul soul (Jīva), viz. 'I am other than the body as well as the element. I have no connection with the elements.' As has been said in our Scripture: "There is nothing analogous to Him"[5] "God has all his desires fulfilled. due to the manifestation of the world".[6]

The *Tāmasa Ahaṃkāra* is the worst of all. It springs from Avidyā.

the cause of bondage when it is connected with and engrossed in worldly objects, like sights and sounds etc., but leads to salvation when discarding worldly objects, it devotes itself wholly to the thought of the Lord. There are two kinds of Manas, pure and impure, the former full of worldly desires, the latter free from these. The *Buddhi* is the instrument for discerning or understanding (*Bodhana*). The *Citta* is the cause of reflection (*Cintanam*), The Ahaṃkāra is the cause of the sense of egoity in the body etc.

1 cf. *Advaita-vedānta view.*

2 This is a mis-statement. There is no manifestation of *Ahaṃkāra* or Egoity in the case of God. *Ahaṃkāra* is an empirical something, belonging to the *Jiva* and has nothing to do with the *Paramātman*, *Iśvara* or *Brahman*.

3 Quran Sura XLII. 54.: "Doth He not encompass all things?".

4 Quran Sura LVII. 3: "He is the First and the Last, the Seen and the Hidden, and He knoweth all."

5 Quarn Sura XLII. 9.: "Nothing is a likeness to Him".

6 Quran Sura 6. 133. "Thy Lord is self-sufficient". (Yusuf Ali's Ed.)

Avidyā means imagining the pure Brahman to be a worshipper[1]. This is the worst of all, being very lowly and limited.

Intellect (Buddhi), through ignorance, commits mistakes, and with an eye to his gross, physical existence only, a man speaks out in such a way that the unity of "I" (soul) and "Thou" (God) is thrown overboard.

In our Scripture, it has been said: "Say O Supremely Perfect One! This exists, there is no Reality except this, I am a mortal, I am like you"[2]. It has been said by *Vaśiṣṭha* also that desiring to assume a limited form, Pure Consciousness immediately assumed the form of the Great Soul[3]. Then, for assuming a more limited form, it took the form of *Ahaṃkāra*. After that, again, it assumed the limited form of *Mahat*. Then, through a desire, it became the *Manas*. It is also designated by the term *Prakṛti*. Through desire on its part, from the *Manas*, there arose the five organs of knowledge, viz. *Ghrāṇa* (Nose), *Rasanā* (Tongue), *Chakṣū*, (Eye), *Tvak* (Skin) and *Śrotra* (Ear). From that desire, there arose also the five organs of action, viz. *Vāk* (Speech), *Pāṇi* (Hand), *Pāda* (Foot), *Pāyu* (Anus) and *Ūpāstha* (Generative Organ). From that desire, there arose also all external and internal limbs or parts. The aggregate of these is

1 cf. *Advaita-Vedānta* View. According the *Advaita-Vedāntists*, the distinction between the worshipped and the worshipper is possible only at the *Vyavahārika* or empirical stage, but at the *Pāramārthika* stage, it disappears when the *Jiva* or soul realises its fundamental oneness with Brahman. But still, even according to the Advaita School, this theistic stage of devotion and meditation is not due to *Tāmasa Ahaṃkāra*, but to the preponderance of the *Sattva* element in the soul. In fact, the statements made here, regarding the three kinds of *Ahaṃkāra* are all wrong. According to the *Sāṃkhya* view of the process of evolution, which is generally accepted by other Schools no less (including *Advaita-Vedānta*), the *Sāttvika Ahaṃkāra* produces the eleven organs—five organs of knowledge, five organs of action and mind; the *Tāmasika Ahaṃkāra* produces the five *Tan-mātras* or subtle, unmixed essences; while the *Rājasika Ahaṃkāra*, being the active element, helps both in the production of their appropriate effects.

2 Quran Sura XVIII. 110.: "In sooth, I am only a man like you".

3 Here the word "*Paramātman*" or the Great Soul, does not mean God, but Hiraṇyagarbha. In the Persian version, it stands for Ruh-i-Azam or the Soul of Mahammad. (See P. 126 Fn.5, P. 135 Fn.1, P. 140 Fn.3, P. 141 Fn. 1).

called the "*Śarīra*" (Body). Having thus created all these, the Supreme Soul, the great-grandfather[1] of all things, binds Himself by these, just as a silk-worm, wraps itself up in the threads made from its own spittle[2]. Thus, having created the world, He entered into it, just as a seed, having produced a tree from itself, then enters into it. Thus, first, everything lay hidden in (God) who is of the form Consciousness. Now, He Himself lies hidden in the world which has been manifested (from Him).

Section 3

MEDITATION (ASHGHĀL)

Now, (the nature of) *Dhyāna* (Meditation) is being ascertained. Although, various kinds of (Meditation), all involving a total stoppage of breathing, have been spoken of by the perfect souls, yet "*Ajapā*[3]"

1 That is, all objects are due to the five great elements; these great elements are, finally due to *Prakrti*, the Primal Matter; and Prakrti is due to God, being His *Acit-Śakti*. In this sense, God is the great-grand-father all objects.

Here, the Sāmkhya order evolution, generally accepted by the Vedānta no less, has not been accepted in toto. (See P. 26.) But really there is no parallel of this theory in Islam See P. 28.

2 In the *Upanisads*, the simile of a spider and its web is found and this is accepted by the Vedānta. cf. Muṇḍaka Up. 1. 1.7.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यतः सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥

"As a spider emits and draws in (its thread), as herbs arise on the earth, as hairs on the head and the body (spring forth) from a man—so the whole universe arises from the Imperishable".

The idea is that, just as a spider creates the web out of itself, yet itself remains untransformed and unchanged, so Brahman creates the universe out of Himself, yet Himself undergoes no changes whatsoever. This is the peculiar *Pariṇāma-Vāda* doctrine of the Vedānta, viz. that Brahman is transformed into the form of the world, yet Himself remains untransformed and unchanged. cf. Br. Sū. 2.1.26-31. According to Orthodox Islam, of course God, is not immanent in the world. (See P. 10).

3 The Mantra or Farmula called "*Haṇsa*", consisting only of a number of inhalations and exhalations. According to some authorities, the word "*Haṇsa*" is resolvable into the words "Aham Saḥ", meaning "I am He". Thus, it means a kind of Unity.-Mantra, depicting the identity between Soul and God.

is said to be the best of all, as it is naturally possible always on the part of all living beings, during the waking state, as well as during the state of dream. It has been said in our Scripture:

"There is no such thing that does not meditate on God always. But, you do not know of this".[1] This refers to the "Ajapā" meditation. There are two words to be uttered here. Thus, when the breath goes upward,[2] the word "Sa" (He) is realised; and when it comes downward,[3] the word "Aham" (I)—its meaning being: "He is I". Our Idealistic Monists (the Ṣufis), too realised "*Hū Allāh*" (He is Allah or God) through breath control. When the breath goes upward, "Hu" '(he) is realised, when it comes out, "Allāh" (God) is realised.[4]

Section 4

THE ATTRIBUTES OF GOD (SIFĀT-I-ALLĀH TAĀLĀ)

Next, God's attributes are being explained. According to the Idealistic Monists (the Sūfis), God has a two-fold attribute viz. *Jalāla* (Majesty) and *Jamāla* (Beauty). The whole universe was projected out of these two qualities. The (Hindu) sages, on the other hand, speak of three divine attributes. Hence, He is said to have three "*guṇas*" (attributes), viz. *Sattva*, *Rajas* and *Tamas*[5] Our sages (the Sūfis) include the *Sattva-guṇa*, the sustainer, in the *Jamāla* (Beauty), corresponding to the *Rajas*[6]; and so they speak of two attri-

1 Quarn XVII, 46.: "Neither is there aught which doth not celebrate His praise; but their utterances of praise ye understand not".

2 That is, with the incoming breath, "He" or God is realised.

3 That is, with the outgoing breath, "I" or soul is realised.

4 Here there is a confuion. Just above it has been said that with the *incoming* breath, "He" or God is realised, while with the *outgoing* breath, "I" or soul is realised. But now it is said that with the *incoming* breath, "He" or soul is realised, and with the *outgoing* breath, "*Allah*" is realised. The latter is the correct statement, as in the Persian version, it is stated in both the cases that with the *incoming* breath. the soul, and with the outgoing breath. God are realised respectively.

5 This is a wrong statement. See P. 45.

6 *Jamāla* or Beauty properly falls under *Sattva-guṇa* and not *Rojas*. See P. 39 where it is identified with *Sattva-gūna*. However, here both Sattva and Rajas are included under *Jamāla* (See Section 4: Pp. 38ff.).

butes only (instead of three, as done by the Hindu sages). These three *guṇas* are inter-dependent in their functions. Their presiding deities are of a three-fold form. They are: Brahmā, Viṣṇu, and Maheśa. Our sages (the Ṣūfis) also speak of Jibrāīl, Mīkāīl and Isrāfil[1] Jibrāil is the presiding angel of creation, Mīkāīl of sustenance, and Isrāfil of destruction. The three elements. viz. Water, Fire and Air, are connected with these. Thus, Water is connected with Jibrāil, Fire with Mīkāīl, and Air with Isrāfil. And, these three are manifested in all things.

Thus, *Brahmā*, of the from of water, is present in the Tongue; hence, he manifests the words of God, and is the source of the power of speech. *Viṣṇu*, of the form of Fire, is present in the Eye; hence he manifests light and is the source of the power of sight. *Maheśa*, of the form of Air, is present in the Nose, and is the cause of the two kinds of conch-blowing, i.e. of two kinds of breath (breathing in and out). When these come to an end, all living beings are destroyed. These three Divine *guṇas* (attributes) are the causes of creation, sustenance and destruction. The manifesting agents of these *guṇas* are also *Brahmā*, *Viṣṇū*, and *Maheśa*. These *guṇas* are manifested in all objects. First, there is origin, then subsistence for some time, and then destruction. The above three forms (of God) have respectively, three *Śaktis* or powers, viz. *Sarasvatī*, *Lakṣmī*, and *Pārvatī*. *Sarasvatī*, endowed with *Rajas guṇa*, is connected with *Brahmā*; *Pārvatī*, endowed with *Tamas guṇa*, with *Maheśa*; *Lakṣmī*, endowed with *Sattva guṇa*, with *Viṣṇu*.

Section 5

THE SOUL (RUḤ)

Now, the nature of *Ātman* (the Soul), called '*Ruḥa*' is to be determined. (There are two kinds of souls, viz.) "*Ruḥa-jujai*" and *Ruḥa-Kulla*. The (Hindu) sages call these two "Jivātman" (individual soul) and "*Paramātman*" (Supreme Soul). Pure consciousness is limited by both gross and subtle limiting adjuncts (*upādhi*). When it is limited by a subtle limiting adjunct, it is called "*Rūḥa*" or

1 These are Persian words. Jibrāil, Mikāil, Isrāfil.

"*Ātman*" (soul). When it is limited by a gross limiting adjunct, it is called "*Deha*" (Body).

Now, Pure, Consciousness, being limited by the first limiting agent, assumes the form of *Ruh-i-Azam* (Supreme Soul)[1]. All the souls are included in it. It is this Supreme Soul (*Paramātman*) that is called "*Ruhakulla*". The manifold waves are like the soul of a body.[2] The aggregate of all the waves is denoted by the term "Supreme Soul" (*Paramātman*), while the pure and clear water is like the Pure Consciousness[3].

Section 6

THE VITAL-BREATHS (BĀD)

Now, the nature of the Vital-breath (*Prāṇa*) is being ascertained. It is nothing but a kind of air, moving about inside the entire body. As it remains in five places, it has five different names. These names are: *Prāṇa, Apāna, Samāna, Udāna* and *Vyāna*. That which moves about from the nostril to the toes of the feet is *Prāṇa*, breath is a form or modification of this. That which moves about from the buttocks to the generative organs is *Apāna*. That which moves about in between the navel and the heart is *Samāna*. That which moves about from the throat to the aperture in the crown of the head, is *Udāna*. That which remains pervading the skin in the whole body both inside and outside, is *Vyāna*.

1 This refers to Hiranyagarbha. (See P. 126 Fn. 5. P. 131 Fn. 3, P. 140 Fn. 3. P. 141 Fn. 1)

2 Here the relation between water and its waves has been likened to that between body and soul (cf. Persian version too). But that is wrong. Properly, the relation between water and its waves is like that between soul and its body and the reverse. According to the Monistic School of the Vedānta (Śaṃkara), *Brahman* is like water, while the *Jivas* or individual souls are like waves. According to the Monotheistic School of the Vedānta (Ramanuja and others) Brahman is the soul, while the *Jiva-Jagat*, individual souls and matter, are His body.

3 Here the Monistic School of the Vedānta (Advaitavāda of the Śaṃkara) is meant.

Section 7

THE FOUR WORLDS (AWĀLIM-I-ARBA'A)

Now, the four worlds are being determined. In these worlds, undoubtedly, all living beings move about. According to some Idealistic Monists (the *Ṣūfīs*), these worlds are four in number,[1] viz. "*Nāsūta*", "*Malakūta*," "*Jabarūta*" and "*Lāhūta*". Some speak of five worlds, taking "*Ālamamisāla*" as the fifth one. Some, again, include "*Ālamamisāla*" in "*Malakūta*," and speak of four worlds only. The (Hindu) sages speak of these as four states, viz. *Jāgrat* (waking), *Svapna*, (dreaming), *Suṣupti* (deep dreamless sleep) and *Turīya* (salvation).

(1) Of these, Jāgrat, similar to "Nāsūta" (or the Human World), is a world of wakefulness and clear manifestation.

(2) "*Svapna*," similar to "*Malakūta*" (or the Invisible World), is a world of souls and dreams.

(3) Then, "*Suṣupti*," similar to "*Jabarūta*" (or the Highest World), is a world in which the images of the above two worlds, as well as the distinction of "Thou" and "I" disappear, whether one sits with eyes closed or open. Many persons of both the communities, who are averse to both the worlds, but are ignorant of the third world, were enlightened and instructed by the excellent spiritual preceptor, Junāid[2] of pure mind thus: 'Realisation of one's oneness with God (*Taṣawwūf*) consists in sitting for a moment without any effort'.

Another great man[3] asked: 'What does "without any effort" mean?' He (Junāid) replied: '(It means) attaining without seeking,

1 These are Persian words:—*Nāsūt* (The Human world), *Malakūt* (the Invisible world or the world of Angles), *Jabarūt* (the Highest world and world of Powers), *Lāhūt* (the Divine world), *'Alam-i-mithal* (the world of similitudes).

2 Abul Kasim al-Junaid (d. 909 A.D.) was a famous Persian Ṣufi who recorded and systematised the teachings of *Dhu'l* Nun-Misri, and these were preached by Junaid's pupil Ash-Shibli of Kurasan. Junaid was a great theosophist of his age, but he tried to reconcile Sufism with the Orthodox Islam, preferring the "path of sobriety" to that of "intoxication". See Section 12 (Trans.).

3 Shaikh-ul-Islam Muhammad al-Ansari, according to the Persian version, a famous Ṣūfi.

and beholding without seeing.....' Hence, 'sitting for a moment' means that the images of the two worlds of wakefulness and dreams do not, at that moment, enter into the mind (of the beholder).

As has been said in the Dialogue between *Mahādeva* and *Pārvatī* in the treatise on the knowledge of Brahman: —

"Whose glance is steady without any perceiving, whose breath is steady without any retention, whose mind is steady without any support—he alone is a *Yogin*, he is a preceptor, he is venerable".[1]

The same thing has been said by our sages of pure mind as well, thus: "If you desire to attain Him, then do not seek for a moment. If you desire to know Him, then do not know for a moment. For, if you search for Him secretly, you will be far away from (His) manifestation; and if you search for Him openly, you will be far away from His secrets. Hence, intelligently coming out of the secret and the open, both the hidden and the manifested forms, sleep happily, with your legs well-stretched, seeking protection in Him (only)"[2]

(4) Then "*Turīya*" is similar to "*Lāhuta*" (or the World of Divinity). This is of the form of Pure Consciousness, and is an all-pervading cover for the above three worlds. If a devotee gradually journeys from *Jāgrat* (waking-state) to "*Svapna*" (dream-state), thence to "*Suṣupti*" (state of deep, dreamless sleep), and thence finally to "*Turīya*", (salvation)—then he indeed advances more and more towards perfection and the mortal becomes immortal[3]. The (Hindu) ages call the Truth of Truths, at this srage, '*Nirguṇa*' (free from attributes or Guṇas: *Sattva*, *Rajas* and *Tamas*). If He then descends from the stage of "*Turīya*" to that of "*Suṣupti*", thence to that of "*Svapna*", thence to that of "*Jāgrat*", then the immoral becomes mortal[4].

Section 8

THE SOUND (AWAZ).

Now, the explanation of Sound. *Śabda* or Sound emanated from

1 Not found in the Persian work.

2 According to the Persian work, this is a verse by the great Ṣūfi Maulana Rūmī.

3 This is the ascent of man to God. (See Pp. 24. 60)

4 This is the descent of God to the world See: Op. cit.

the breath of the Supreme Soul who uttered the word '*Om*' or '*Kum*' at the time of creation[1].

This Sound is designated as "*Sarasvatī*" by the (Hindu) sages. All sounds, audible or verbal, arise from this.

"The Whole world reverberates His melodious voice
Who has heard such a spacious sound?"

According to (Hindu) sages, Sound (*Nāda*) is of three kinds:

(1) Anāhata (not struck), meaning that such a sound is eternal. The Idealistic Monists (the *Ṣūfis*) hold that such a sound is beyond all limits, and the best of all kinds of *Japas* or mutterings. This Sound is without any beginning and leads to the perception of the *Cidākāśa*[2]. Hence, this sound is not audible to any one but the great saints of both communities.

(2) The second is *Āhata* (struck). The *Āhata* sound arises through the striking of one thing against another without the utterance of any words (as done in the first case).

(3) The third consists in words, arising through an effort to utter words. As has been said:

"Sound is said to be of two kinds: *Āhata and Anāhata*. Of these, the sages worship the *Anāhata* sound. This brings about salvation through the Path taught by the spiritual preceptor, but not worldly enjoyment"[3].

Sound consisting in the utterance of words is connected with *Sarasvatī*. From it originates, among us, the noble name '*Ismaajama*'[4]. This the (Hindu) sages call "Vedamukha" (the mouth of the Vedas). This means that He has a three-fold attribute of being a creator, a preserver and a destroyer.

"*Om*"[5] is said to consist in '*Akāra*', '*Ukāra*' and '*Makāra*' and these three are manifested (in creation, preservation and destruction

1 According to the Quārn, creation is due to God's will, expressed by the word 'Kun' or 'Be'. cf. Sura II. 110.: "The originator of the Heavens and the earth, when He decrees a matter, He only says to it: 'Be'! and it is."

2 See Pp. 125, 127, Section 20(i). See also Pp. 34-36.

3 Not found in the Persian work.

4 Ism-i-Azam, the Great Name, or one of the ninety-nine names of God.

5 See Pp. 34-36. See also Fn. 2 above.

respectively). Although this name (*Om*) has two letters, yet its peculiar form is unity. Here the marks of the four elements of Water, Fire, Air and Ether, as well as of Pure Consciousness are manifested.

Section 9

THE LIGHT (NŪR)

Now the explanation of the Light or *Nūr* (of God). This is of three kinds: (i) When it is manifested through the *Tamas Gūṇa*, also called "*Jalāla*" (Majesty), it is of the colour of the sun, gold or fire. (ii) When it is manifested through the *Sattva Gūṇa*, also called "*Jamāla*" (Beauty), it is of the colour of the moon, silver or water[1] (iii) Thirdly, there is a Light of Essence, devoid of all *Gūṇas*: which is manifested to no one except the saints and sages in reference to whom it has been said in our Scripture: "The Self-luminous Being intimates His own Path to whom He pleases"[2].

The Light appears at a time when a man sleeps, or remains with eyes closed, but does not see with the eyes, does not hear with the ears, does not speak with the tongue, does not smell with the nose, does not touch with the skin—but performs all these functions, in sleep, by only one faculty. Hence, then there is no need for him of external sense-organs, lights and lamps; and then the senses of smell, taste, sight, touch and hearing become merged in one—this is called the Light of Brahman. O my friend ! reflect on what I have said, for, it is a matter to be reflected on by men of sharp intellect. The Prophet has said in praise of this kind of reflection: "A moment's engagement in meditation is better than the devotion of a whole year" (*Hadith*).

This is the Light of the Essence of Pure Consciousness (Brahman). As has been said in our Scripture: "The Supreme God is the Light of the Heavens and the earth"[3]. The (Hindu) sages describe this Light as effulgent in essence, eternally manifest and self-manifest. The sense is that, He Himself manifests Himself eternally, whether

1 See. Section 4, P. 133.

2 Quran Sura XXIV. 35.: "God guides to His own Light whom He pleases".

3 Quran XXIV 35: "God is the Light of the Heavens and the earth".

that is seen in the world or not. Just as some Idealistic Monists (the *Ṣūfīs*) hold that Light is the very form or *essence* (of God) and not only His *attribnte*, so the (Hindu) sages also hold that Effulgence is the very form or *essence* (of Brahman) and not merely His *attribute*[1]. As has been said in our Scripture: "The Pure Brahman is the Light of the Heavens and the earth. That Light is like a lamp inside a glass jar, placed on a window-sill. The glass-jar shines like a brightly shining star. This lamp has been lit by the oil of the fruit of an *Iñgudī* Tree which is neither to the east, nor to the west. The beautiful oil of Ingudi gives light nearby without any contact with fire—light upon light. The Supreme God intimates His own Path and Light to whom He pleases[2].

What I, having no interest in worldly enjoyment, have understood regarding the matter, is as follows:—

The "*window-sill*" or ("niche") (in the above text) stands for the manifest universe; the "*lamp*" for the Light of God, the "*glass-jar*" for the human soul. This "glass-jar", analogous to the human soul, shines like a star. As the "*lamp*" shines, so the "*glass-jar*" appears to be like it. The phrase: *The lamp has been lit*" (in the above text) suggests 'the Light of God, the Pure Consciousness'. The beautiful Tree stands for God, the Pure Consciousness, who being all-pervasive, is neither to the east, nor to the west. "*The oil of the Ingudi Tree*" is like the Great Soul (*Hiraṇyagarbha*)[3]. That oil is very fine and very transparent. Hence' it itself shines by itself and requires no lightening up (by fire). *Basiti*,[4] the preceptor of the Idealistic Monists (the *Ṣūfis*), taught, in praise of the soul, that the "*glass-jar*" of the soul shines (by itself) in the same manner as a perfect scholar

1 See Pp. 60-63.

2 *Quran XXIV* 55: "God is the Light of the Heavens and the earth. His light is like a niche in which there is a lamp—the lamp encased in glass—the glass, as it were, a glistening star. From a blessed tree is it lighted the olive, neither of the East nor of the West, whose oil would well-nigh shine out, even though fire touched it not. It is light upon light. God guideth whom He will to His Light".

3 See. P. 126 Fn. 5, P. 131 Fn. 3, P. 135 Fn. 1, P. 141 Fn. 1.

4 Ustad Abū Bakr Wasiti (Muhammad Musā), a companion of of Junayd and Nuri.

(who remembers his past acquisitions in a previous life) needs no purification by fire or Vedic studies (in the present life). This "*glass-jar*", on account of its supreme potency, itself shines nearby by itself. The "*light of oil*", together with the Light of Pure Consciousness (*Brahman*), is "*Light upon Light*". This means that on account of its transparency and effulgence, it is "*Light upon Light*". This kind of "*Light upon Light*" cannot be seen by any one so long as He (God) does not direct him to the Path by the Light of His Unity.

Thus, the main purport (of the above text) is that the Pure Brahman, through His own Light, is manifest in fine veils or curtains, there being no veil of darkness among these, concealing Him. Thus, the Light of Pure Brahman (the Light of Essence) is manifest in the veil of the Great Soul (*Hiraṇyagarbha*)[1]; the Great Soul, in the veil of the Soul (*Ruh*); the Soul, in the veil of the Body—in exactly the same manner in which "*the lamp with oil*" is manifest within the cover of the "*glass-jar*", and the "*glass-jar*" within the cover of the "*window-sill*". All these, through manifesting the Light of God (the Light of Essence), lead to the "*Light upon Light*"[2].

1 Here the word "*Paramātman*" (the Great soul) does not mean God or *Brahman*, but *Hiraṅyagarbha*, the Collective Soul (*Samaṣṭi*), from which the Individual Souls (*Vyaṣṭi*) proceed. In the Persian work, this stands for *Ruhi-azam* or the Soul of Muhammad (See P. 126 Fn. 5, P. 131 Fn. 3, P. 135 Fn. 1, P. 140 Fn. 3. See also pp. 17-18.).

2 Here:—

Window-sill or niche (*Gavākaṣa*)=world or body.
Glass-*jar* (Kācaghaṭī)=Human soul.
Lamp (*Dipa*)=God, the Pure Consciousness.
Iñgudi-Tree (Iñgudi-Vṛkṣa)=God.
Oil of tree (Iñgudi-taila)=The Great Soul or *Hiraṇyagarbha*.

The sense is as follows:

Just as there is a glass-jar placed inside a niche, and a lamp placed inside that glass-jar, so the human soul is placed inside the world and the body, and the Light of God is placed inside the human soul. Just as, the lamp being lit, the glass-jar inside which it has been placed is also lit, so God being self-luminous. the human soul inside which He abides also is also so. Hence, when the Light of God illumines the luminous human soul, there is "Light upon Light".

Section 10

THE VISION OF THE GOD (RŪYAT)

Now, a discussion is being undertaken regarding the Vision of God.

Such a Vision of God is called "*Sakṣātkāra*" (direct perception or realisation) by the (Hindu) sages. Know that such a Vision is possible either through the external eye, or through the internal eye. Those Prophets and Sages, whose minds have been purified by God Himself, have no doubt or dispute amongst themselves, with regard to such a Vision of God, whether that be in this or in the next world, whether that be by the external or by the internal eye. All those who believe in revealed works or Scriptures, all perfect Saints and Seers of all religious faiths, have a common faith in this respect—whether they are believers in the *Quran*, the *Vedas*, the Old Testament, or the New Testament. Those who disbelieve in such a Vision of God in their own paths, are indeed ignorant and blind. For, if God be omnipotent, how can He not have the power to manifest Himself and lead to His own perception? In this respect, the Sunnis have a right realisation.

But, even if the Pure Consciousness, devoid of all attributes, be perceivable, then that would be manifestly contradictory. For, so long as the Pure, One, Subtle, Unlimited Being is not subject to limitations, or so long as His subtle coverings are not destroyed, no vision of Him is possible. Hence, there can never be such a perception.

The view that God can be perceived only in the next, and not in this world, does not stand to reason. For, if He be omnipotent, then surely, He can manifest Himself and lead to His own perception in any manner, anywhere, and at any time. One who cannot perceive Him here (in this world), will find it very difficult to perceive Him there (in the next world) no less. As has been said in our Scripture:

"One who despairs to have a Vision of God in this world, will also despair to have such a Vision in the next world"[1]

1 Quran. XVII. 74: "And who has been blind here, he shall be blind hereafter, and wander yet more from the Way".

The *Hukmāmārtājalas*,[1] who do not admit the possibility of a Vision of God, are guilty of a great sin. Had they only denied the possibility of a vision of the Pure Being (see above), then their view could have some justification. But by denying all kinds of Vision of God, they have surely committed a great sin. For, the infinitely perfect Prophet and Sages have directly perceived God by their external eyes, and have also heard His words. If you admit that His words can be heard anywhere, why should you not admit also that He can be perceived anywhere? Just as, one must have faith in God, Divinities, Revealed Books or Holy Scriptures, the Prophets, Great Dissolution, the Good and the Evil, and God's Holy Places or Places of Pilgrimage—so one must equally have faith in a Direct Vision of God, as, such a Vision is the ultimate end of all.

Moreover, how can there be any inconsistency in the sayings of the Prophet? He was asked thus by our wise men[2]: 'Has the Supreme Lord been perceived by you?' He replied: 'It is Light that I am perceiving'. This text has also been read thus: 'It is Light, how can I perceive it'? But it is not proper to hold that the Prophet was unable to perceive God. Further, the former interpretation (of the above Tradition or Hadith), which we ourselves accept, refers to His complete beholding in the veil of Light; while the latter interpretation refers to His Pure self as Consciousness in. Essence (which cannot be perceived).[3] Thus, these two readings and interpretations (of the above Tradition) are by no means mutually inconsistent, but are true in a wonderful way—as, in the same Tradition (Hadith) two problems have been solved.[4] As has been said in our Scripture:

1 This refers to the *Mutazila* and *Shia* Schools. The Mutazila Sect was founded by Wasil ibn Aṭā. The *Mutazilas* hold that no vision of God is possible, even in Heaven, through earthly eyes. The Shias are the followers of Āli.

2 By his favourite wife Aisha, according to the Persian work "Mazma-'ul-Bahrain".

3 See above p. 141.

4 viz. that (i) God can be perceived, (ii) but cannot be done so in His formless aspect of Pure Consciousness. (See above p. 141).

"On that day, faces will be happy, (for), perfectly contented, they will see their Lord."[1]

This is a clear evidence with regard to the vision of God. Such a seeing, of course, refers to the limited aspect of God, as, the vision of only such an aspect is possible.[2] On the other hand, texts in some treatises, like the following, refer to the formless aspect of God[3]:

"Eyes do not perceive Him. He perceives eyes—He is subtle, He is Omniscient[4]".

It means as follows: Eyes cannot perceive Him, He being devoid of all attributes and forms; but He perceives all things, He is extremely subtle and formless. In the above text, we find the word '*He*' which implies that the Pure Consciousness cannot be perceived.

Five Kinds of Vision of God

The Vision of God is of five kinds. The first kind of Vision takes place during the state of dreaming by the mental eyes; the second, during the waking state by the ordinary, external eyes; the third, during the intermediate state between dreaming and waking states through the absence of Ahaṃkāra or egoity of a special kind; the fourth is the Vision of God as limited in special ways; the fifth, is the Vision of Him as One in Essence in the midst of numerous, limited external and internal worlds. Such was the Vision of the Prophet, whose self had disappeared at that time and the perceiver and the perceived had become one. Then He came to realise the oneness of the dreaming, waking and intermediate states. Moreover, his external and internal eyes became one. Such is the

1 Quran LXXV 22, 23; "On that day shall faces beam with light, outlooking towards their Lord".

2 See above p. 141.

3 Some texts hold that God can be perceived, others that He cannot be perceived. These two kinds of texts can be reconciled if we take the first as referring to the limited aspect of God (Saguṇa Brahman) and the second to the pure, formless aspect of God (Nirguṇa Brahman).

4 Quran VI. 103: "No vision taketh in Him, but He taketh in all vision, and He is subtile, the All-informed".

state of perfect Vision (*Rūyat*). Such a Vision is not confined to either this or the next world, but is possible anywhere, at any time.

Section 11

THE NAMES OF GOD (ASMĀI ALLĀH TAALĀ)

Now, God's Names are being determined. God has infinite names, beyond all limits and boundaries. Inspired saints and prophets call the "*Mutluk Vahat*" or Pure consciousnesss "Void", devoid of attributes, "Formless", "Sinless", "Existence, Consciousness and Bliss". What we call "Āllāh" in our Scripture, they call "Om". What we call "*Hu*", they call "*He*". What we call "*Alim*", connected with the word "Halama" (*Al-Hak*), which is but a synonym of the word "Jñāna" or Knowledge, "they call "*Caitanya*". For the name *Haiyaḥ*", they have the name "*Nitya*" or Eternal; for "*Kadara*" (*Kadira*), "*Samartha*" or Powerful; for "*Murida*", "*Svatantra*" or Independent; for "*Samiah*" (*Samī*), "*Śrotā*" or Hearer; and for *Vasīrah*, "*Draṣṭā*" or Seer. Further, they designate "*Firista*" as "*Devatā*" or Deity. "*Majahara Atama*" (*Mazhar-i-atam*)[1] as "*Mahā Avatara*" or great incarnation. An incarnation is nothing but a manifestion of the might and majesty of God in such a way as would not be possible in any other individual during that particular period.

"*Vahaya*" ("Wahī" or Divine Revelation) is called "*Ākāśa-Vāṇī*" (or Heavenly voice). As the Prophet has said: 'Of all the Heavenly Voices, the most difficult for me are those that are like the ringing of bells or the humming of bees'. As such a Voice comes from the Heaven, it is call "*Ākāśa-Vāṇī*". We call our Revealed Book "*Quran*", the (Hindu) sages call theirs "*Veda*". The Good among the *Piśācas* we call "*Parī*", they call "*Apsarā*". The bad among them we call "*Devśāyāti*", they call "*Rākṣasa*". In the same manner, what we call "*Admi*", they call "*Manuṣya*" (man). What we call "*Navi*", they call "*Siddha*" (Prophet). What we call "*Valī*", they call "*Ṛṣi*" and "*Īśvara*" (Saint and Lord).

1 Alim (Knowing), Al-Hak (Truth), Kadir (Powerful), Samī (Hearer), Basir (Seer), Firistha (Angel), Mazhar-i-Atam (Perfect Manifestation).

Section 12

APOSTLESHIP AND SAINTSHIP (NUBUWWAT WA WILAYAT)

Now a discussion regarding Apostleship and Saintship is being undertaken.

There are three kinds of Apostles: First, one who has seen God either with the external, or with the internal eyes. Secondly, one who has heard the voice of God, either sound only (voice), or sound composed of words (speech). Thirdly, one who has seen the Divinities (the Angels) and heard their voices.

Again (from another standpoint), Apostleship and Saintship are of three kinds: First, those that refer to the *Nirguṇa* or Pure and Unqualified aspect of God; secondly, those that refer to the *Saguṇa* or qualified aspect of God; and thirdly, those that refer to both these aspects.

(i) The first kind of Apostleship, involving a realisation of the Absolute, Pure and Unqualified (*Nirguṇa*) aspect of God, is illustrated in the case of Rūh (Noah). He realised the Pure and Unqualified aspect of the Ocean of Truth, (the Absolute), and instructed others regarding that very thing. But as his realisation referred to the Pure and Unqualified aspect of God, expect a few, others did not accept his views, and were, accordingly sunk in the ocean of destruction. In the same manner, the saints, averse to all earthly enjoyments, teach their own students this Pure and Unqualified aspect of God. But through their teaching, no one whatsoever attains knowledge or reaches the goal. On the contrary, while traversing the Path, they die in the middle of the way and thereby fail to reach God[1].

(ii) The second kind of Apostleship, involving a realisation of the Determined and Qualified (*Saguṇa*) aspect of God, is illustrated in the case of Musa (Moses). He saw God in the fire of the tree and heard His words from the clouds. Those who follow his Path and emulate him, realise the qualified aspect of God, and being

1 Here the devotees or aspirers after salvation strive to realise only the Absolute in its Essence as Pure Consciousness only, devoid of all forms, attributes, and limitations. Naturally, such an abstract form of realisation is most difficult, and not suited to the capacity of each and every one. Hence, this extreme Path is not recommended for ordinary people.

submerged in it, become idol-worshippers. Thus, they really violate the commands of God. Now-a-days, some perverse persons, who have (blindly) followed this (Path) to the end, live in this way by practising their own professions. Having no realisation at all of the Pure, Unqualified (*Nirguṇa*) aspect of God, but being submerged in the realisation of only the Qualified (*Saguṇa*) aspect of God, they indulge in seeing beautiful faces, hearing attractive sounds, and playing and toying in an evil manner. In this way, they become subject to bondage. It is not at all proper to follow such persons[1].

Verses

"The face that displaying its own beauty captures your heart,
Time will soon take it away from your sight.
Hence, give your heart to One,
Who has always remained with you in the past,
Is doing so now, and will continue to do so in future"

(iii) The third kind of Apostleship, involving a realisation of both the Pure and Unqualified, as well as the Determined and Qualified aspects (*Saguṇa* and *Nirguṇa*)[2] of God, is illustrated in the case of Muhammad. He unified together the Absolute and the Determined, the Unqualified and the Qualified, the Limitless and the Limited, the Formless and the Formed aspects of God. Hence, His Prophethood was of a full and perfect kind. As has been said in our Scripture: "There is nothing like Him"—this refers to His Absolute, Pure aspect, "He is a Hearer and a Seer"—this refers to His Determined and Qualified aspect[3]. The Unification of these two aspects is of supreme worth.

This is the highest perfection in Prophethood, the supreme

1 Here the devotees or aspirers after salvation strive to realise only the modified and qualified aspect of God as having forms, attributes, and limitations. This being rather an easy process, they often fall into idolatory and, other kinds of pleasure-hunting and mal-practices, and entirely forget about the Essence of God. Thus, this, too, is an extreme Path, to be avoided by all.

2 These are callled: *Tanzihi* (Pure) and *Tashbihi* (Resembling) in Persian.

3 Quran XLII. 9. "Nought is there like Him, the Hearer, the Beholder, He".

excellente of which is like the crown of all worlds, unparalleled, extended from the east to the west and spread over the whole world. The Apostleship, which involves a realisation of only the Absolute, and Unqualified (*Nirguṇa*) aspect of God, has no hope, as there is a Determined aspect of God, no less. In the very same manner, the Apostleship which involves a realisation of only the Determined and Qualified (*Saguṇa*) aspect of God, too, has no hope, as there is an Absolute aspect of God, no less. Thus the perfect form of Apostleship is that which involves a realisation of both the Absolute and the Determined aspects of God, as has been recommended in the Vedas and the Upaniṣads. It has been also said in our Scriptures: "*Hubal Abbal, Val Aṣir Vajābir Valvātin*"[1] This means as follows:

He is the beginning, He is the end, He is manitest, He is hidden, He is qualified, He is unqualified, He is limited, He is unlimited, He has forms, He is formless. He alone is all this, there is nothing whatsoever besides Him.

Such an Apostleship can belong only to those who perfectly follow the above Path about whom it has been said in our Scripture:

"You are the best amongst all sects, as you worship both the Absolute and the Determined aspects of God in a unified manner[2].

This refers to the apostles, who were contemporaries and followers of the Prophet and honoured by God, flourishing at different times, as well as to the members of their families and their representatives, such as, Abu Bakar[3], Umar[4], Usman[5],

1 Quran. LVII. 3. "He is the First and the Last, the Seen and Hidden, and He knoweth all things".

2 Quran III. 106: "You are the best folk that hath been raised up into mankind".

3 Abu Bakar 'Abdullah, the first Orthodox Caliph, succeeded the Prophet in 632 A.D. He died in 634 A.D.

4 Umar b-al-Khattab, the second Orthodox Caliph, succeeded Abu Bakr in 634 A.D. He was assassinated in 644 A.D.

5 Uthman b. Affan, the third Orthodox Caliph, succeeded Umar in 644 A.D. He was assassinated in 656 A.D. He married two of the daughters of Prophet, and was accordingly, called "the possessor of two lights".

Ali[1], Hasan[2] and Husain[3] as well as Dhun Nun Misri,[4] Junaid[5], Miran Muhadin Ibn Arabi[6], the preceptor of the wise, and my Preceptor Miya Mirmullasah Miya Bari[7],

1 Ali b. Abi Tālib, the fourth Orthodox Caliph, succeeded Usman in 656 A.D. He died in 661 A.D. in the hands of Ibn-i-Muljam. He was a cousin and son-in-law of the Prophet, and is regarded by the the Shias as the only lawful Caliph after the Prophet.

2 Hasan, the eldest son of Āli and a grandson of the Prophet, succeeded Āli as Caliph in 661 A.D., but after six months abdicated in favour of Muawiya. He was poisoned by his wife Jada in 670 A.D.

3 Husain, the second son of Āli and a grandson of the Prophet, should have rightly succeeded Muawiya. Muawiya, however, nominated his son Yāzid as his successor, and Yāzid killed Hussain at Karbala in 682 A.D. This is mourned by the Muslims. specially Shias, during the Muharram for ten days.

4 Dhun Nūn Abul Faid Ibrāhim-al-Misri, whose real name was Thawabān, was a famous Ṣūfi of Egypt. He died in 860 A.D. He was reputed to be a great scholar, a mystic having a direct communion with God, an alchemist and a performer of miracles. He was regarded as a free thinker and was imprisioned on a charge of heresy, but later on released. He was held in high esteem, and was enrolled as a saint after death. He was one of the first to give a systematic exposition of Sūfism and the Ṣufis themselves regard him as the head of their Sect, as the *Shaykh* or teacher. Jāmi says: "He is the head of his Sect; they all descend from and are related to him". He gives a distinctive turn to Ṣūfism first by his theory of the distinction between traditional or intellectual knowledge (*'ilm*) and mystical knowledge of God (*marifat*); and secondly, by his theory of love of God (*Mahabbat*) as the means to the latter.

5 Abul Kasim b. Muhammad b. al-Junaid al Kharrāz al-Kawrri, also known as Sayyid-ut-tā'ifa and Tāūs-ul-Ulamā, a celebrated mystic of Bagdad, died in 910 A.D. His followers are called Junaidis. He recorded and systematised the teachings of Dhul-Nūn-al-Misri, and these were preached by Junaid's pupil Ash-Shibli of Kurasan. Junaid was the greatest theosophist of his age, but he tried to live according to the tenets of Orthodox Islam and reconcile the Law (*Shariat*) with the Truth (Haquiqat). (*See p. 13. fn. 1*).

6 Shaikh Muhiuddin Ibn al Arabi was a famous Spanish Sūfi, (1165-1240 A.D.), honoured as one of the greatest mystics of Islam, and given the title of "Grand Master". The central point of his system is the doctrine of Perfect Man (*Insān* Kāmil), the microcosm corresponding to the macrocosm, for whom the whole order of creation has been designed. His theory was ably propounded by the celebrated Ṣūfi Jīli.

7 Mullā Shah Muhammad b. Mullā 'Abd, commonly known as Mullā

* * * *[1]

Section 14

THE QUARTERS (JIHAT)

Now, the quarters are being determined. Our Idealist Monists (Ṣufis) speak of six quarters: east, west, north, south, up and down. The (Hindu) sages speak of ten quarters. According to them, between two pairs of the above, there is an intermediate quarter, viz. *Āgneyī*, *Nairitī*, *Vāyāvī*, *Īśānī*—thus, there are altogether ten quarters. *Āgneyī* is between east and south; *Nairitī* between south and west; *Vāyavī* between west and north; *Īśānī* between north and east.

Section 15

THE FIRMAMENTS (ĀSMĀNHĀ)

Now the firmaments, also called Āsmān, are being determined. The (Hindu) sages speak of eight firmaments. Of these, seven are the paths traversed by the seven planets. These planets are called: *Juḥul*, *Mustāri*, *Mitarikh*, *Śamasa*, *Juharai*, *Utārid* and *Kāmara*. The (Hindu) sages call them: *Śani*, *Bṛhaspati*, *Maṅgala*, *Sūrya*, *Sukra*, *Budha* and *Candra*.

The firmament that is the repository of all the stars is the eighth firmament and this the wise call the 'starry firmament'. As has been said in our Scripture: "The firmaments as well as the earth abide in the *Kursī* (Throne of God)."[2]

The ninth firmament, the 'Great Firmament' (*Mahākāśa*) has not been included above under the firmaments, as it is all-pervasive and covers up all the firmaments, earths and Kursī[3].

Shāh or Lisāmullāh, was a disciple of the great saint Miyan Mīr. He was held in high esteem by Dārā, and he initiated Dārā to the Kādirī Order in 1639 A.D. After the death of Miyan Mir, he returned to a monastery in Kasmir, built by Dārā and his sister Jāhān Ārā. He died in 1661 A.D. He was the author of many famous works on Ṣūfism.

1 Section 13 on "The Brahmāṇḍa", as included in the Persian work "Mazma-ul-Bahrain" is not found here.

2 Quran II. 256. "His Kursi (Throne) reacheth over the Heavens and earth.

3 See P. 152 below.

Section 16

THE WORLDS (ZĀMIN)

Now, the worlds are being investigated into. The worlds are seven in number. These seven worlds are called seven petals. They are as follows: *Atal, Vital, Sutala, Talātala, Mahātala, Rasātala, Pātāla.* According to our view also, there are seven worlds.

As has been said in our Scripture: "Just as God created seven firmaments, so He created seven worlds as well."[1]

Section 17

DIVISION OF THE WORLDS (KISMAT-I-ZAMIN)

Now, the parts of the world are being described. The wise have divided the inhabited worlds into seven parts. These parts are called "*Haft Iklim*" or "seven spheres". The Pauraṇikas call these "seven islands". These are not like the layers of an onion, one inside the other, but like the steps of a ladder. The seven mountains are called "seven *Kulācalas*".[2] Their names are as follows: First, *Sumeru*, second, *Himavān*; third, *Hemakūṭa*; fourth, *Niṣadha*—all these are to the south of the *Sumeru*—fifth, *Nīla*; sixth, *Śveta*; seventh, *Śṛṅgavān*—all these are to the north of the *Sumeru*. The *Mālyavān* is to the east, and the *Gandhamādana* to the west. The *Kailāsa*, on the other hand, is in addition to the above mountains which are limited in nature. As has been said in our Scripture: "The mountains have been created by us, as the spikes of the world"[3].

There are seven seas, each encircling each of the seven mountains. Thus, the *Lavaṇa-samudra* (salt-water ocean) encircles the *Jambu-dvīpa*. The *Ikṣurasa-samudra* (sugarcane-juice ocean) encircles the *Plakṣa-*

1 Quran. LXVI. 12: "God is He who created seven Heavens, and the earth and of the *like* of them".

2 The Kulācalas or Kulagiris are the seven principal mountain-ranges, supposed to exist in each varṣa or division of a continent. Those of Bhāratavarsa are: Mahendra, Malaya, Sahya, Śuktimat, Ṛikṣa, Vindhya and Pāripātra or Pāriyātra.

3 Quran LXXVIII. 7. "Have we not made the Earth a couch? And the mountains its tent-stakes"?

dvīpa. The *Surâ-samudra* (wine ocean) encircles the *Sālmalī-dvīpa*. The *Ghṛta-samudra* (clarified butter ocean) encircles the *Kuśa-dvīpa*. The *Dadhi-samudra* (curd ocean) encircles the *Krauñca-dvīpa*. The *Kṣīra-samudra* (milk ocean) encircles the *Śāka-dvīpa* and *Svādu-jala-samudra* (fresh-water-ocean) encircles the *Puṣkara-dvīpa*. These have been mentioned in our Scripture as well, thus: "If the trees were the pens, the ocean, the ink, and after that all the seven oceans the ink, then the words of God would never have come to an end".[1]

In every island, every mountain, every ocean, an infinite number of creatures of various kinds live. The worlds, the mountains and oceans, situated above all the above worlds, mountains and oceans, constitute *Svarga* or Paradise. The worlds, the mountains and the oceans, situated underneath all the above worlds, mountains and oceans, constitute *Naraka* or Hell. It has been definitely asserted by the (Hindu) saints that the Heaven and the Hell are nothing outside the whole universe. They hold that the seven planets in the seven firmaments move around the Heaven like a girdle and not above it.[2]

The roof of the Paradise is called "*Mana Akāśa*".[3] Our (saints) call it "*Arśa*", and the ground of Paradise "*Kurśi*".[4]

Section 18

THE WORLD OF THE DEAD (BARZAKH)

Now, the World of the Dead, called "*Kha*", outside the world, is being determined.

As has been said by our Prophet: "Whosoever dies, verily, there is dissolution (resurrection) for him." At that very moment, his soul leaves the gross, elemental body and enters the subtle body. His subtle body springs fron *Karma* (or past works), good or bad. After "Questions and Answers," those who deserve to go to Heaven

1 Quran XXXI. 26. "If all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas of ink, His words would not be exhausted, for, God is Mighty, Wise".

2 See p. 78

3 See p. 125, 138, 156.

4 See p. 150 above.

are taken there; and those who deserve to go to Hell are also taken there. As has been said in our Scripture: "Those who are unfortunate stay in the fire for a very long time, cursing (God) loudly, and lamenting piteously, so long as the Heavn and the earth abide, except as the Lord pleases. Surely, your Lord can do whatever He likes. On the other hand, those who are fortunate, stay in Paradise for a very long time, so long as the Heaven and the earth abide, except as the Lord is pleased to extricate them therefrom. But infinite is His mercy.[1] Hence, if He so desires, He may take them from Hell to Heaven even before the dissolution of the Heaven and the earth. A great saint[2] has explained the text thus: 'A time will come when not a single of those who have been condemned to Hell will remain there'. That is, after a very long stay in Hell, (the sinners) are extricated therefrom. In the same manner, as His mercy is infinite, if He so desires, He may also extricate those who are in Heaven from it even before the dissolution of the Heaven and the earth, and take them to '*Firdausa Ālā*' (High Paradise).[3] As has been said in our Scripture: "There is one Heaven of the Lord which is superior to all the Heavens.[4] This is called '*Vaikuṇṭha*' by the (Hindu) sages. This is supreme salvation.[5]

1 Quran XI. 108-110. "And as for those who shall be consigned to misery—their place the Fire! Therein shall they sigh and bemoan them. Therein shall they abide while the Heavens and the earth shall last, unless thy Lord shall will it otherwise; verily thy Lord doth what He chooseth. And as for the blessed ones—their place the Garden! Therein shall they abide while the Heavens and the earth endure, with whatever imperishable boon thy Lord may please to add".

2 Ibn Masud, a well-known companion of the Prophet. cf. the Persian work.

3 See p. 155.

4 Quran IX. 73.: "But best of all will be God's good pleasure in them. This will be the great bliss." See pp. 158-159.

5 This is an altogeher wrong conception regarding the Hindu view of *Svarga* (Heaven) and *Mukti* or *Mokṣa* (salvation). See pp. 90ff, 97.

Section 19

THE GREAT DISSOLUTION (KIYĀMAT OR RESURRECTION)

Now the nature of the Great Dissolution (*Mahā-pralaya*) is being discussed.

The view of the (Hindu) sages is that after those, sent to Heaven and Hell, have remained there for a very long time, the Great Dissolution takes place. As has bean said in our Scripture: "When the trumpet is blown, all those that are in Heaven or on earth fall into a swoon, except those whom the Lord desires to save from swooning."[1] Only the knowers are thus saved by God, here and hereafter, from swoon and confusion. This has been stated in the *Vaśiṣṭha-Rāmāyaṇa* thus:

"The winds, indicating the end of the cycle, may blow; the occeans may become one:
Twelve suns may shine—yet no harm will accrue to the wise."

After that, the sky, the earth, the Heavens and the hells are all destroyed. When the span of the world runs its course and it becomes invisible, the occupants of Heaven and Hell will come to attain *Videha-mukti*.[2] This means that both will become one with Pure Brahman. As has been said:

"At the time of Dissolution, they all, together with Brahmā,
With their selves realised, at the end of the cycle, enter into the Supreme Place."

Section 20

SALVATION

Now, the nature of Salvation (Mukti) is being investigated into.

"Salvation" means the merging or dissolution of the individuals, limited in nature, into Pure consciousness. As is clear from our Scripture, there is a supremely fruitful or potent place called "*Kujjan Akavvara*." Entrance into this "*Kujjan Akavvara*", also called

1 Quran XXXI. 68.: "And there shall be a blast on the trumpet and all those who are in the Heavens and all those who are in the Earth shall expire, save those whom God shall vouchsafe to live".

2 This is an altogether wrong view. See pp. 115-116.

"*Firadausa Ālā*", is the great salvation, the final release.[1] Thus, Mukti or salvation is of three kinds: —

(i) *Jīvan-mukti*

First, there is "*Jīvan-mukti*"—this means salvation here and now, even when alive. The *Jīvan-mukta* is he who, even when alive, becomes free through the perfection of knowledge and goodness. He sees all things as One and knows all things as One in this world. He is no longer subject to attachment or aversion, good or evil with regard to these things. He knows himself, together with the whole world, as Truth (God) in essence. He knows and perceives the manifestation of the Truth (God) everywhere.

The Monists call the entire universe "*Mahajjagat*" (or the Great World: the Macrocosm). This is the collective aspect of the Lord. Thus, this should be known as the Lord's gross body; *Cidākāśa*,[2] as His eternal subtle body; Pure Consciousness, as the soul of that body — still He is one Person or Whole (a Unity, not a Plurality). One should know or perceive nothing save Him, whether it be in a particle of dust, or blade of grass, whether in the manifest or in the hidden world. Just as a person, who is called the 'smaller world' (the Microcosm), is one individual in spite of having numerous different limbs—in spite of these limbs, he himself does not become manifold, but remains one and the same person—so the Pure Consciousness has numerous limited parts, yet He should not be known to be multitudinous in nature. As a great man[3] of Pure mind has said: "The Truth in Essence or God is the Soul of the whole universe; the whole universe is the body of the Truth in Essence. The souls and gods are the sense-organs of such a body; the firmaments and all moveable and immoveable objects are its parts. This alone is real knowledge—all else is futile". In the very same manner, (Hindu) saints like Vyāsa and others, too, conceive the whole universe, the "*Mahajjagat*" (the Great world: the Macrocosm), as one organic whole and describe its parts. The meaning is that, whenever a monist glances at anything, he conceives it as a part of the Supreme Person.

1 This is altogether wrong. See pp. 90ff, 97, 153 fn. (5)

2 See pp. 125, 138, 151.

3 Shaikh Saduddin Hummui, a great Sufi mystic and writer.

Thus, the underworld *Pātāl* is the sole of His feet. The sixth, *Rasātala* is the upper part of His feet; the demons, the fingers of His feet; the animals who carry the demons, the finger-nails. The fifth *petal, Mahātala* is the ankle of the Supreme Person. The third *petal, Sutala* is the knee of the Supreme Person. The second *petal, Vitala* is the thigh of the Supreme Person. *Kāla* is the motion of the Supreme Person. The first *petal Atala* is the rectum of the Supreme Person. The god Prajāpati, who is the cause of the birth and issue of all, is the sign of manhood of the Supreme Person.

The following are further parts of the Supreme Person:—

The rain is His seed; the earth up to the sky is the lower part of His navel; the three mountains to the south of the Meru are His right arm; the three mountains to the north of the Meru are his left arm; the white dawn and grey evening are the pieces of two clothes, covering his privities; the ocean is His navel. The *Vāḍava-fire*, which will suck the oceans during the great dissolution, is the fire inside His stomach which digests all objects; other ponds are His body-veins. Just as all the ponds or rivers unite and merge in the sea, so all the veins merge in the navel. *Gaṅgā, Yamunā* and *Sarasvatī* are His three veins; of which the *Gaṅgā* is the *Iḍā*, Yamuna, *Piṅgalā* aud Sarasvatī, *Suṣumnā*. The *Bhuvarloka*, situated above the *Bhūrloka* and inhabited by *Devas* and *Gandharvas* and from which sound arises, is His stomach; the fire during partial dissolution (*Khaṇḍa-pralaya*) is His morning hunger; the drying up of water during that period is His thirst. The *Svarga-loka*, situated above *Bhuvarloka* and one of the petals or parts of the Heaven, is His chest and is, thus, the abode of perpetual happiness, festivity and peace. All the stars are His garlands of gems; unsolicited charity is His right breast; solicited charity is His left breast; Prakṛti, the equilibrium of the three guṇas *Sattva, Rajas* and *Tamas*, is His mind, —just as a lotus may be of three colours, white, red and blue (corresponding to Sattva, Rajas and Tamas respectively), so mind, too, is of the from of a lotus and has three qualities. Brahmā, also called Manu, is the intention of His mind; Viṣṇu is His mercy and affection; Maheśa is His anger and destructive tendency; *Candra* (Moon) as it removes griefs, sorrows and heat, is His smile and happy

mood; *Vaśiṣṭha* is His knowledge; *Vāyu* is His vital-breath; impious deeds and sins are His back; Meru is His spinal cord; other mountains to the north and south of the Sumeru are His sides. There are eight *Lokapālas* or Lords of worlds, of whom Indra, the best, is of supreme might, possessing the power of bestowing and pouring rain, or withholding and stopping rain. One who is charitable and causes rain is His right hand; one who is uncharitable and does not cause rain is His left hand. The *Apsaras* are His lines on the palm of the hand; the gods who are the presiding deities of wealth are His fingers of the hand; the *Yakṣas*, are His nails; the following three gods who are the *Lokapālas* are His right hand—of these, the god called *Agni*, is the forearm; the god called *Yama*, the elbow and the god called *Niriti*, the upper arm. The following three gods who are the *Lokapālas* are His left hand—of these, *Iśāna* is the left forearm; *Kubera*, the left elbow; and *Vāyu*, the left upper arm. The *Kalpa*-tree is His charitable action; the north and south polar stars are His right and left shoulders; Varuna, the presiding deity of water, who resides in the West, is His hanging *hair*; *Maharloka*, above *Svarga-loka* is His neck and throat; the unstruck sound "*Om*" is His voice; *Janaloka*, above *Maharloka*, is His beautiful face; the desire of the people of the worlds is His chin; their greed is His lower lip; bashfulness is His upper lip; affection is His teeth; the food for all the worlds is His food; all water is the cavity of His throat; fire is His tongue. *Sarasvatī* is His power of speech, the *Vedas* are His true words; *Māyā*, the cause of creation, is His playful smile; the eight quarters are His ears; the beautiful gods Asvinī-Kumāras are His nasal cavities; the subtle essence of smell is His organ of smell; the blowing of winds, His breathing; *Jana-loka* and *Tapoloka*, the fifth and the sixth petals of Heaven, perfectly illumined and situated in the midst and their northern and southern halves are His right eye, and left eye respectively; the Eternal sun (Anādisūrya), called the chief manifestation, is His sight; the day and night of the world are His opening and closing of the eye; the creation of the whole universe is His gracious glance; the god called Mitra, the presiding deity of affection, and the god called *Tvastṛ*, the presiding deity of anger, are His eyebrows, the *Tapoloka*,

above *Janaloka*, is His brow; *Satya-loka*, above everything, is His Head; the *Upaniṣad* is His crown-aperture, (*Brahma randhra*), the clouds during the great dissolution are His hairs; grasses, creepers and shrubs are His body-hairs; Lakṣmī is his beauty; the sun is His prowess and transparency; the *Bhūtākāśa* (the elemental ether) is His pores; the *Cidākāśa*[1] (the ether within the heart) is the soul of His body; the forms of human bodies are His house; the wise are His top place and secret place. As He commanded Dabuda (David): "O Dauda! decorate a house for me'. He said: 'How can one who is pure and shelterless, wait for a house?' Then He commanded again: 'You alone are my house. So, drive away everything else, except Me, from your heart, and make it absolutely empty'. Just as in this great universe, the Macrocosm, there are various objects, so in the universe of the body, the Microcosm too, their images are present, but all these are mutually connected.

One who sees the form of the Supreme Person in them is a *Jīvanumkta*. Such a person has been praised in our Scripture as: "Rejoicing always in what God has given him out of His grace".[2] Such a person is a *Jīvanmukta*.

(ii) *Sarva-Mukti* or *Videha-Mukti*

The second kind of Mukti is *Sarva-mukti*. This is called *Videha-mukti*"—it means universal salvation. Salvation means the merging (of the soul) in One who is Consciousness in essence (or God). Such a salvation is common to all. During the great dissolution when the earth, Heaven and Hell come to be destroyed, when the whole universe is dissolved, and when one day of Brahmā comes to an end,[3] all the individual souls, merged, in One who is Consciousness in essence (or God), become free. As has been said in our Scripture: "There is a supreme Heaven of the Lord—when one goes there, he

1 See pp. 125, 138, 151, 156.

2 Quran III. 165. "Rejoicing in what God of His bounty hath vouchsafed them".

3 Brahmā creates during day-time and destroys during night. Hence the end of Brahmā's Day means the end of creation.

attains the great salvation",[1] "There is no fear or sorrow there."[2] These scriptural passages prove this very kind of Salvation.

(iii) *The Sarvadā-Mukti* or *Nitya-Mukti.*

The third kind of Mukti is Sarvadā-Mukti or *Nitya-Mukti*[3] i.e. eternal salvation. Wherever this is present, everyone is free, whether that be during Brahman's day or night, (sṛṣṭi or pralaya), whether that be in the manifested or hidden world, when it appears from or disappears in God, whether that be in the past, present or future. Wherever in our Scripture, it is said "Abiding therein for ever"[4]—the word "therein" (*jannat*) means this Heaven which is the form of knowledge, and the words "for ever" (*abodā*) mean this kind of Salvation. Further, wherever one abides, onee does so as endowed with the power of knowledge and grace of God. In the following texts, it is he who has been praised, viz. "Their Lord gives them glad tidings, out of His own mercy. He gives (them), again, the tidings of their Paradise and the Heavens."[5] Thus, they abide in Paradise and the Heavens. There they attain lasting blessing and lasting salvation".[3] The second text is as follows:—"He again, gives tidings to the faithful who do good—the fruit of such a doing of good deeds being the attainment of true knowledge. The wise surely,

1 Quran IX. 73.: "But best of all will be God's good pleasure in them. This will be great bliss" See 153 fn. 5.

2 Quran X. 63. "Are not the friends of God, those on whom no fear shall come nor shall they be put to grief"?

3 Here the discourse on Mukti or Salvation is altogether wrong. First, there is a fundamental difference between the Islamic conception of Paradise or Heaven and Indian conception of Salvation: *Svarga* (Heaven) and *Mokṣa* are two entirely different things in Indian Philosophy (see pp. 90-91, 97). Secondly, Dara's three-fold classification of Salvation, too, is wrong (See p. 114ff.)

4 Quran IX. 22. See fn. 5 below.

5 Quran IX. 21-22. "Tidings of mercy from Himself, and of His good pleasure. doth their Lord send them, and of gardens in which lasting pleasure shall be theirs. Therein shall they abide for ever, for God! with Him is a great reward.

get a suitable reward, that being Paradise. They abide in Paradise for ever."[1]

Section 21

THE DAY AND NIGHT OF GOD (RŪZ WA SHAB)

Now, the Day and Night of Brahman, consisting in His manifestation and non-manifestation respectively, are being discussed.

According to the *Paurāṇikas*, one day of *Brahmā*, also called *Jibrail* (Gabriel), lasts eighteen '*abjas*', each '*abja*' being equal to a thousand million (Koṭi) years. This view tallies with our view, as stated in the following two texts. The first is: "Surely, what is one day to God, is equivalent to a thousand years according to our counting".[2] The second is: "Again to Him approach Divinities and the Soul".[3] Here the "*Soul*" means *Jibrail* or *Brahmā*, and "*one day*" is equivalent to five thousand years, each day of these years being, again, equivalent to one human year. In the first text, there is a reference to a thousand years. The duration of the life of Jibrail is one hundred such years. In the same manner, the duration of the Day and of the universe is calculated. This is equivalent to eighteen "*abjas*" of human calculation, each "*abja*" being equal to a thousand million years, with no increase or decrease. This tallies with the calculation of the Indian sages. Here the number 'eighteen' has been mentioned by the Indian sages because according to them, 'eighteen' is the limit beyond which no counting is possible.

Now, the smaller Dissolutions (*Khaṇḍa-pralaya*) are those that have taken place in the past and will recur in future. This they call "*Kyāmatī-subarā*", such as, floods, conflagrations or storms. When a Day (Creation) is ended and Night (Dissolution) comes, there occurs "*Kyāmatī-kubarā*" or "Great Dissolution" (*Mahāpralaya*), as taught in the following two texts, The first: "On that day we

1 Quran XVIII. 2, 3, "But direct, that it may warn of a grievous woe from him and announce to the faithful who do the things that are right, that a godly reward, wherein they shall abide for ever, awaiteth them".

2 Quran Sura XXII. 47 "Verily, a day with thy Lord is as a thousand years of what ye number".

3 Quran Sura LXX. 4. "Whereby ascend the Angles and the Spirit unto Him in a day whose length is fifty thousand years.

shall roll up (the Heavens) like the rolling up of a scroll of writing".[1] The second: "In future, another world will be manifested as the substitute of this world".[2]

After this "Great Dissolution" (Mahā-pralaya), during the Night of Concealment, equal in duration to the Day of Manifestation, all limited objects are merged in the Absolute, the Pure Consciousness. The duration of this Night, too, is eighteen '*abja*' years. During the duration of this Night, God, the Pure Consciousness, sleeps, i.e. takes rest from creation or manifestion of the universe. In the following text, there is a reference to this 'sleep': —"Soon shall we be at leisure for you, O Divinities (Jins) and men".[3]

The manifested state of the world, the state of 'small Dissolution' (*Khaṇḍa-pralaya*) and the state of 'Great dissolution ('Mahā-pralaya') correspond, respectively, to God's states of wakefulness, dream and deep sleep. As has been said: "The Vedas are His breath; the five elements, His glance; the universe of the moveable and the immoveable, His abiding; the great dissolution, His sleep."[4]

O my good friend! whatever I have recorded in this Section is the result of deep thought and repeated ascertainment, and is in accordance with my own direct insight and inspiration, which, though not found in any book or heard from anyone, is yet in comformity with the two texts (mentioned above). If this exposition appears jarring to those who are of imperfect intelligence, that will entail no harm to me. "God alone is self-sufficient, above any need of the world."[5]

1 Quran XXI. 104. "The day when we will roll up the Heavens like the rolling up of a scroll for writings".

2 Quran XIV. 48. "On the day when the Earth shall be changed into another Earth, and the Heavens also, men shall come forth unto God, the Only, the Victorious".

3 Quran LV 30. "We shall be at leisure for you, O you two weighty ones" (mankind and Jinn).

4 Not found in the Persian work.

5 Quran Sura 6. 133. "Thy Lord is self-sufficient" (see p. 7 fn. 6).

Section 22

THE ETERNITY OF THE CYCLE OF EXISTENCE (ADWAR)

Now, the eternity of the cycle of existence is being proved. According to those who have definite knowledge of Scriptures, God, the Truth, is not confined to one Night only, or one Day only; but when one night terminates, another day dawns—this process is going on and on without end. One of our great scholar-poets[1] has suggested this eternity of the cycle of exisence thus: —

"There is no end to my story, or to that of the Beloved.
For, that which has no beginning can have no end."

Things that are manifested and concealed during the previous Days and Nights (respectively), are done so, in exactly the same manner, without any increase or decrease whatsoever, during the following Days and Nights. As has been said in our Scripture: "All things manifested previously, I manifest again in the very same manner."[2] Creations that come to be (apparently) destroyed at the end of a cycle, re-appear in exactly the same form—in this way alone are these (apparently) always created anew. As has been said in our Scripture: "As thou hast been created before, so shall ye be in future".[3]

If it be objected: On this view, the finality of our Prophet is not proved[4]—we reply: On the following Day (creation) also, our Prophet, honoured by God Himself, will re-appear exactly in his own form, and on that Day also He will be regarded as the "Last Prophet." The following saying[5] of our Prophet, in connection with the Night of Divine Vision[6], supports the above view. During that Night, the Prophet saw a caravan of camels, passing on and on without any break;

1 Hafiz.

2 Quran Sura XXI. 104. "As we produced it at its first creation, we bring it back again".

3 Quran Sura VII. 29. "As He brought you forth in the beginning, shall ye return".

4 According to Islam, Muhammad is the last Prophet, no other Prophet being possible after him.

5 Hadith (Tradition).

6 Night of Ascent (Miraj).

each camel was carrying two treasure-chests, in each of which there was a world, and in each world, there was a Prophet just like himself. Then he (the Prophet) asked Brahmā or Gabriel: 'What is this'? He said: 'O Prophet, since I have been born, I am seeing this caravan of camels, passing on and on with the treasure-chests; but I do not know what this is.' Here, 'treasure-chest' means the world, and 'caravan of camels' means time, through which worlds eternally pass on and on. The saying of Brahmā (Gabriel) to the effect: 'I do not know what this is' means 'I do not know either the beginning or the end of this ceaseless flow.'

CONCLUSION.

Through a desire of my own Self which is nothing but Viṣṇu Himself, having made my mind the Mandara-hill (the churning-rod) and my resolution and irresolution gods and demons (respectively, the churners on opposite sides), having then churned the ocean of the Sriptures, I have extracted such a gem of knowledge out of it, which the gods and the demons could not get even though they extracted as many as fourteen gems[1] by churning the ocean[2].

Through the adoration and knowledge of God alone have I got strength to finish the "Samudra-Saṅgama" or the Mingling of Two Oceans.

1 Lakṣmi, Candra, Pārijāta, Dhavantari, Amṛta, Airāvata (Indra's elephant), Uccaiśravā (Indra's horse) etc.

2 Not in the Persian work.

The reference is to the churning of ocean by gods and demons to get *Amṛta* or Nectar. The Churning was undertaken at the instance of Viṣṇu; the Mandara-hill was the churning-rod; gods and demons, the churners on opposite directions; and Nectar and many other things were the things churned out. Here, the author churns the ocean of Hindu and Muslim Scriptures at his own instance, by means of his own mind,—his resolutions and doubts pulling it in opposite directions—and churns out perfect knowledge regarding the essential similarity of Hindu and Muslim creeds. Thus, here, Viṣṇu = self of the writer. Ocean churned = Ocean of Scriptures, churning-rod = mind of the writer. Churners = resolution and irresolution of the author. Gem churned out = knowledge.

Colophon.

In the year 1065 A.H. (i.e. 1657 A.D.), corresponding to the forty-second year of the this Fakir, viz. Dara Shikuh, the author, who is free from all earthly attachments.

May God grant blessings to our Prophet, the best among our people, as well as to his representatives with their families.

Here ends the treatise called "Samudra-saṅgama," or the Mingling of Two Oceans.

Post-Colophon Script.

May the author and the readers prosper. *Śrīḥ.*
In the Samvat 1765 (1708-9 A.D.), in the month of Agrahāyaṇa (November-December), Monday. Śrīḥ.

THE CONTRIBUTIONS OF MUSLIMS
TO SANSKRIT LITERATURE

THE

SAMUDRA-SAṄGAMA

OF

MAHAMMAD DARA SUKOH

critically edited for the first time with
Appendices, notes, etc.

BY

Dr. JATINDRA BIMAL CHAUDHURI

SAMUDRA-SANGAMA OF DARA SUKOH

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Description of the Manuscript of the Samudra-sangama

(No. 1043 of 1891—95)

Folios—11

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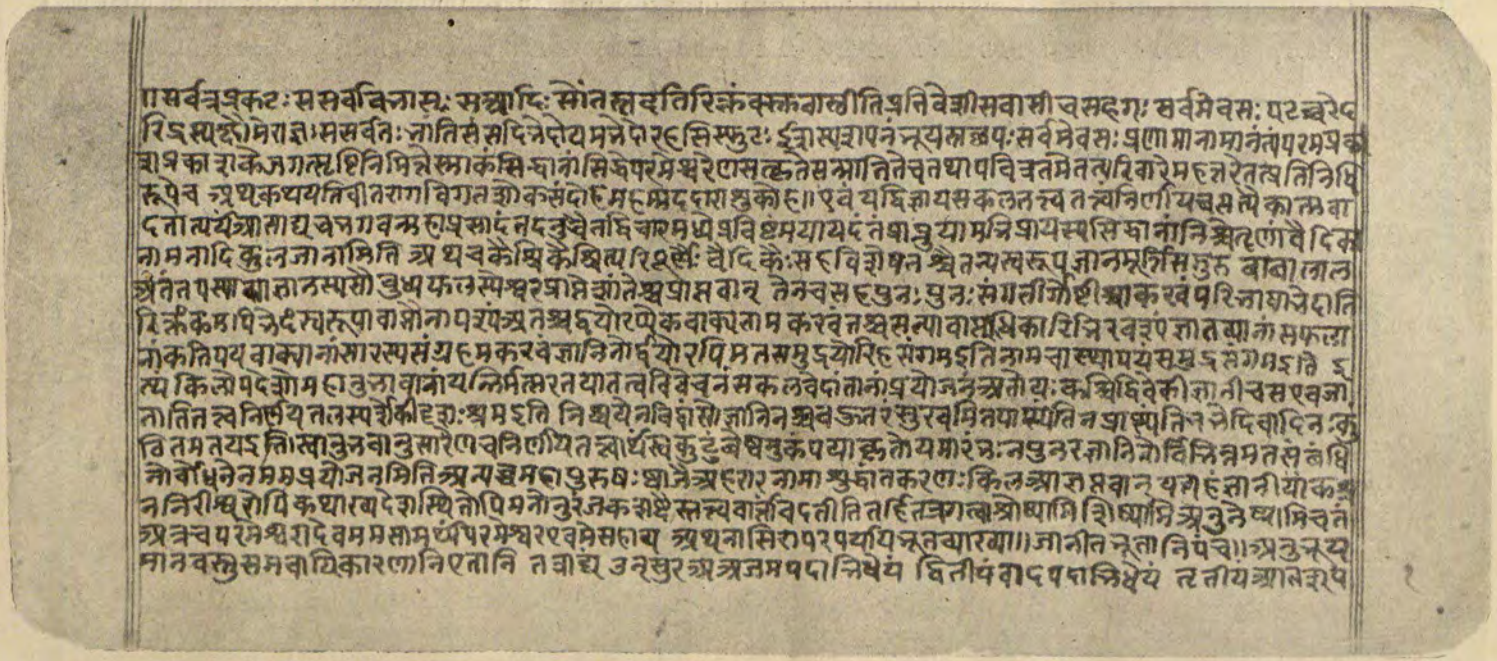

पुना-भाण्डारकर-ओरियेण्टल-रिसार्च-इन्स्टिटिउट्-संरक्षितस्य महम्मद-दारा-शुकोह-कृतस्य समुद्रसङ्गमस्य आदर्श-पुस्तकस्य प्रथमं पत्रम् ॥

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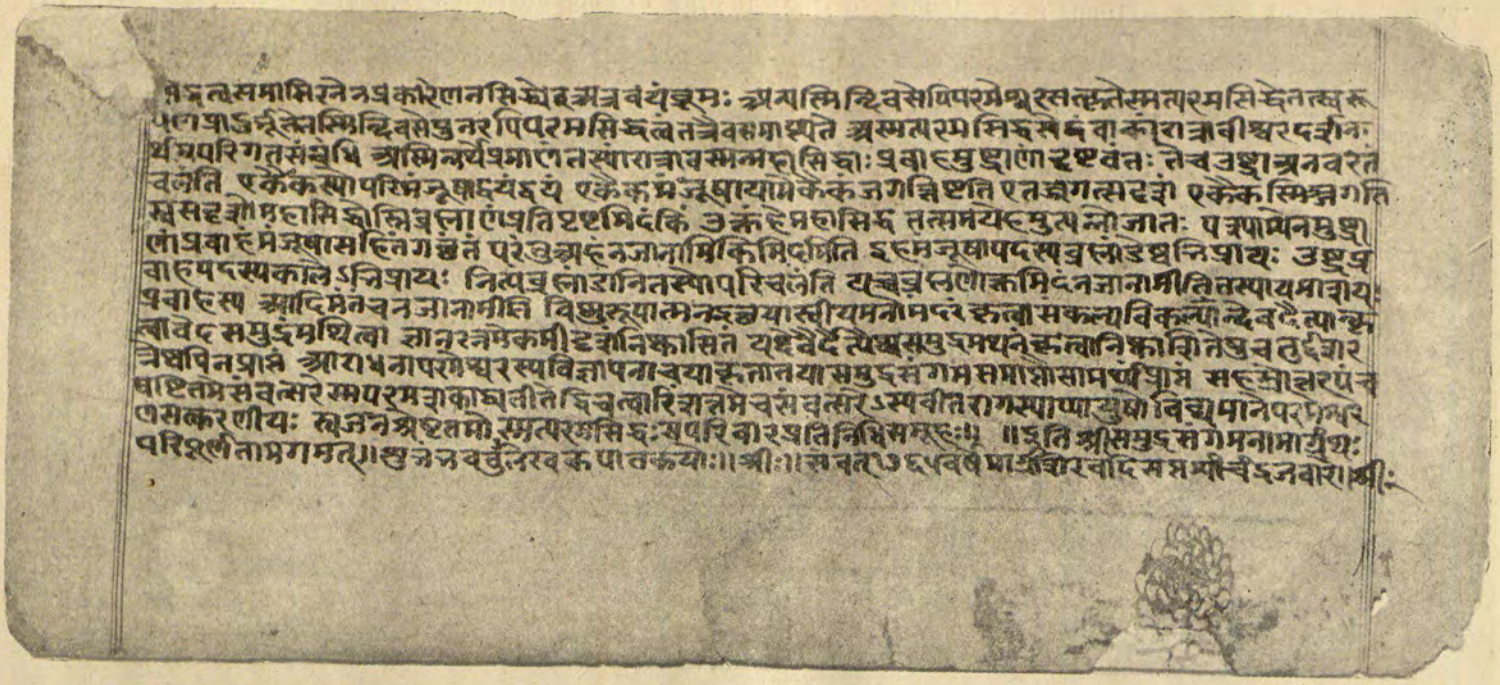

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समुद्रसङ्गमः

[**दाराशुकोह-कृतः**]

डक्टर- श्रीयतीन्द्रविमल-चतुर्धुरीणेन संशोधितः

सर्वत्र प्रकटः स सर्वावभासः स आदिः सोऽन्तस्तदतिरिक्तं वस्तु नास्तीति ।

प्रतिवेशी सवासी च सहगः सर्वमेव सः ।

पटचरे दरिद्रस्य क्षौमे राज्ञः स सर्वतः ॥

भाति संसदि भेदोऽयमभेदो रहसि स्फुटः ।

ईशस्य शयनं भूयस्तच्छय्यः सर्वमेव सः ॥

प्रणामानामानन्त्यं परमप्रकाशप्रकाशके जगत्सृष्टिनिमित्तेऽस्माकं सिद्धानां सिद्धे परमेश्वरेण सत्कृते सम्मानिते च । तथा पवित्रतमे तत्परिवारे महत्तरे तत्प्रतिनिधिरूपे च ।

अथ कथयति वीतराग-विगतशोकसन्दोह-**महम्मद-दाराशुकोह** । एवं यद्विज्ञाय सकलतत्त्वतत्त्वं निर्णीय च सत्यैकात्मवादतात्पर्यम् आसाद्य च भगवन्महाप्रसादं तदनु चैतद्विचारमध्ये प्रविष्टं मया यदन्तं प्राप्नुयामभिप्रायस्य सिद्धानां निश्चेतॄणां वैदिकानामनादिकुलजानामिति । अथ च कैश्चि[त्]कैश्चित् परिपूर्णैः वैदिकैः सह विशेषतश्चैतन्यस्वरूपज्ञानमूर्ति-सद्गुरु-**बाबालाल** अन्तं तपस्याया ज्ञानस्य सौबुध्यफलस्येश्वरप्राप्ते[:]शान्तेश्च प्राप्तवान्—तेन च सह पुनः पुनः सङ्गतीर्गोष्ठीश्चाकरवं परिभाषाभेदातिरिक्तं कमपि भेदं स्वरूपावाप्तौ नापश्यम् अतश्च द्वयोरप्येकवाक्यतामकरवं, त[त]श्च सत्यावाप्तयधिकारिभिरवश्यं ज्ञातव्यानां सफलानां कतिपयवाक्यानां सारस्य संग्रहमकरवं, ज्ञानिनोर्द्वयोरपि मतसमुद्रयोरिह सङ्गम इति नाम चास्थापयं **समुद्रसङ्गम** इति ।

हत्थं किलोपदेशो महानुभावानां यन्निर्मत्सरतया तत्त्वविवेचनं सकलवेदान्तानां प्रयोजनम् अतो यः कश्चिद्विवेकी ज्ञानी च स एव जानाति तत्त्वनिर्णयतत्परशं कीदृशः श्रम इति । निश्चयेन विद्वांसो ज्ञानिनश्च बहुतरं सुखमितयाप्स्यन्ति (?) न प्राप्स्यन्ति च भेदवादिनः कुंठितमतय इति । स्वानुभवानुसारेण च निर्णीय तत्त्वार्थं स्वकुटुम्बेष्वनुकम्पया कृतोऽयमारंभः न पुनरज्ञानिनो विभिन्नमतसम्बन्धिनो बोधनेन मम प्रयोजनमिति । अन्यच्च महापुरुषः **ख्वाजेअहरार**-नामा शुद्धान्तःकरणः किल आज्ञप्तवान् "यद्यहं जानीयां कश्चन निरीश्वरोऽपि कथाख्यदेशस्थितोऽपि मनोऽनुरंजकशब्दैस्तत्त्ववार्तां वदतीति तर्हि तत्र गत्वा श्रोष्यामि शिष्यामि अनुनेष्यामि च तम् ।" अत्र च परमेश्वरादेष मम सामर्थ्यं परमेश्वर एव मे सहायः ॥

अथ [आ] **नासिरा**परपर्याय-भूतव्याख्या । जानीत भूतानि पंच । अनुभूयमानवस्तुसमवायिकारणानि एतानि । तत्राद्यं **उन्सुरअजम**-पदाभिधेयम् द्वितीयं **बाद**-पदाभिधेयम् तृतीयं **आतश**-

पदाभिधेयम् चतुर्थं **आब**-पदाभिधेयम् पंचमं **षोक**-पदाभिधेयम् एतानि मुनिभिराकाशं वायुस्तेजो जलं पृथिवीति व्यवहृतानि। तत्राकाशं त्रिविधमुक्तम्। भूताकाशश्चित्ताकाशश्चिदाकाश इति। तत्र सर्वभूतव्यापको भूताकाशः, ब्रह्माण्डव्यापकश्चित्ताकाशः, सर्वव्यापकः सर्वतः स्थितश्चिदाकाशः, स चाजन्यः। तज्जन्यत्वस्य तद्विनाशस्य च वेदेऽस्मद्वेदे वा क्वचिदपि कंडिकायामप्रतिपादनात् युक्त्यसहत्वाच्च। चिदाकाशात् प्रथमं **इष्क** इति पदार्थः अभूत् स वैदिकमुनिभिर्मायेत्युच्यते। यदाह परमसिद्धो भगवद्वाक्यम् "अहं गुप्ताकारः स्थितस्ततः प्रसिद्धः स्यामितीच्छया सृष्टिं कृतवानि"ति। तस्या मायायाः सकाशात् जीवात्मा प्रादुर्बभूव। स एव सिद्धानां सिद्धस्य तत्त्वमिति वदन्ति। अयमेव वैदिकमुनिभिर्हिरण्यगर्भ इत्युच्यते। एष एव व्यंजनया अमा इत्युच्यते।

अतः परं वायुव्याख्या। तत्र वायुर्नाम परमात्मनो निःश्वसितमिति वदन्ति। निःश्वासरूपो वायुरुत्पन्नः। तस्य श्वासस्य शुद्धचैतन्येन गुप्तकाले सृष्ट्यर्थं निरोधः कृतस्तत उष्मा निःसृतः अतो वायोस्तेजस उत्पत्तिः। तस्मिंश्च निःश्वसिते आत्मीयतप्तत्ववति (?) शीतले जाते सति तेजसः सकाशाज्जलस्योत्पत्तिः। वायुतेजसोः सूक्ष्मत्वेनाप्रत्यक्षत्वाज्जलस्य स्थूलतया प्रत्यक्षत्वात् कैश्चिदुक्तं जलस्य प्रथममुत्पत्तिरिति। जलानन्तरं पृथिवी। इयं पृथिवी जलस्य शरस्थानीया, यथा दुग्धस्याधस्तादग्निज्वालने दुग्धे शरो भवति। किवेद्यथ(?)नंतार्णवसंज्ञकस्य बाष्पोऽन्तरिक्षं पृथिवी शरश्च। एतेषां भूतानां महाप्रलये व्युत्क्रमेण लयः। प्रथमं पृथिव्या जले लयः। ततो जलं तेजसा शुष्यत्तेजसि लीयते। ततो वायुनाऽभिहन्यमानं तेजो वायौ लीयते। ततो वायुरुन्मुरअजमपदाभिधेयेन सह चिदाकाशे लीयते। अस्मद्वेदे श्रूयते "सर्वं वस्तु विनश्यति विना परब्रह्मणो मुखात्मकचिदाकाशम्।" अन्यत्रास्मद्वेदे श्रूयते। "सर्वं पृथिवीसंस्थितं वस्तु नश्यति नित्यं तिष्ठति त्वदीयपरब्रह्मणो रजस्तमोरूपगुणयुक्तस्य मुखम्"। सर्ववस्तुविनाशप्रतिपादकेऽस्मिन् कण्डिकाद्वये मुखपदस्य प्रसङ्गः कृतः। तस्य प्रयोजनं चिदाकाशोऽविनाशीति। यद्यत्र मुखपदं न स्यात्तदेत्थमुक्तं स्यात् सर्वं वस्तु विनश्यति परब्रह्मणि। अतो मुखपदप्रसङ्गश्चिदाकाश [नित्यता] निमित्तं तिष्ठति, यतश्चिदाकाशं शुद्धचैतन्यस्य सूक्ष्मशरीरस्थानम्। पृथिवीं तु मुनयो व्यवहारे देवी इति वदन्ति यतः सर्वं वस्तु तया प्रसूयते। पुनः सर्वं वस्तु तस्यां लीयते। तथाऽस्मद्वेदे श्रूयते "तस्याः पृथिव्याः सकाशात् अस्माभिर्भवतां सृष्टि[:] कृता, पुनस्तस्यामेव भवन्तो मया नेया[:] पुनः पृथिव्याः सकाशाद्बहिरानेयाः" इति।

अथेन्द्रियाणि पंच **शाम्म** (१) **जायिक** (२) **वासिर** (३) **सामिअ** (४) **लामिसा** (५) ख्यानि। तेषां मुनिवचोभिर्नामानि घ्राण-रसन-त्वक्-चक्षुः-श्रोत्राणीति। एते एतेषां विषयाः **मशूमूम्** (१) **मजूख** (२) **मुन्सर्** (३) **मलमूस्** (४) **मसमूअ** (५) इति पदाभिधेयाः गन्ध-रस-रूप-स्पर्श-शब्दाः। तानि चेन्द्रियाणि प्रत्येकं तत्तद्भूतोत्पन्नानि। तत्र घ्राणं पार्थिवं पृथिवीं विना कस्मिन्नपि भूते गन्धानुपलंभात्, गन्धवत्त्वं च गन्धग्राहकत्वात्। रसनेन्द्रियं जलीयं रसव्यञ्जकत्वात्। चक्षुरिन्द्रियं तैजसं रूपग्राहकत्वात्, प्रकाशकत्वस्य द्वयोरपि प्रकटत्वात्। त्वगिन्द्रियं

वायवीयं स्पर्शव्यंजकत्वात्। श्रवणेन्द्रियं भूताकाशं शब्दग्राहकत्वात्। अनाहतशब्दश्रवणद्वारा च सिद्धानां चिदाकाशतत्त्वं प्रकटं जायते सिद्धैर्विनाऽन्यैर्ज्ञातुमशक्यत्वात्। इदं श्रवणरूपं ध्यानम् अस्मदीयानां सिद्धानां च साधारणमेव। इदं च ध्यानम् अस्मदेकात्मवादिनो निरन्तरश्रवणमिति वदन्ति, तदेव सिद्धैर्ध्वनिरित्युच्यते। आभ्यन्तरेन्द्रियाणि पंच **ख्याल**(१)**मुतसरिफ**(२) **हाफिज**(३) **वाहिमहि** (४) **सिमुश्ररक्** (५) सिद्धमते चत्वारि मनो-बुद्धि-चित्ताहंकाराः। एतेषां समुदायं पंचममन्तःकरणमिति वदन्ति। तत्र मनसो द्वे शक्ती संकल्प-विकल्पात्मिके करणाकरणरूपे। द्वितीयं बुद्धिः, बुद्धिस्तु सम्यग्वस्तुगामिनी असम्यग्वस्तुगामिनी च। चित्तमेकं स्वभावं धत्ते तं वृत्तिं वदन्ति, अयं स्वभावस्तस्य चरणस्थानीयः, एतच्छेदेन चित्तं धावनात् परावर्तते; चित्तं तु मनसो जांघिकं तत्कार्यं सर्वदिग्धावनम्। तत् सदसद्विवेकक्षमं च न भवति। चतुर्थमन्तरिन्द्रियमहङ्कारः अहं करोमीत्यादिप्रतीतिसाक्षिकः। अहंकारः परमात्मनः कार्यं मायासान्निध्यात्। स चाहङ्कारस्त्रिविधः सात्त्विको राजसस्तामसश्चेति। तत्र सात्त्विको ज्ञानस्वरूप उत्तमः। स च परमात्मनः सर्वं खल्वहमित्यभिमानरूपः। अयं सकलवस्तुसामान्यतारूपः सर्वव्यापकः, यथाऽस्मद्वेदे श्रूयते **अलाहोम्मा होविकुल्लि शइन्नसहीत्**। अस्यार्थः, ज्ञानी चेतनावान् भवति निश्चयेन सर्वव्यापकः इति। **हुवलअव्वल् वल्आखिरु वज्ञाहिरू वलवातिन्**। अस्यार्थः तन्मात्रमादिः तन्मात्रमन्तः तन्मात्रं प्रकटं तन्मात्रं गुप्तमिति। राजसोऽहङ्कारो मध्यमः। स च जीवभावमापन्नस्य शरीरादूतेभ्यश्चातिरिक्तोऽहं नाहं भूतसंबद्ध इत्याकारकः, तथाऽस्मद्वेदे नास्ति तत्सदृशं वस्तु, ईश्वरावासकामः संसारप्राकट्यात्। तामसाहंकारोऽधमः। अयं चाविद्यातः। अविद्या तु शुद्धब्रह्मण उपासकत्वकल्पना। अधमत्वं चास्यातिनीचत्वात् परिच्छिन्नत्वाच्च। अज्ञाना बुद्धिः प्रमादानङ्गीकरोति स्वीयस्थूलशरीरं दृष्ट्वा वदति अहं त्वमिति एकत्वमान्यताया दूरे पतति। अस्मद्वेदे श्रूयते "वद हे महासिद्ध, अयमस्ति अस्मादतिरिक्तं सद्वस्तु नास्ति अहं मनुष्योऽहं भवत्सदृशः"। वसिष्ठेनाप्युक्तं शुद्धचैतन्यं हि परिच्छिन्नं स्वामितीच्छया तत्क्षण एव परमात्मरूपं बभूव। ततोऽतिपरिच्छिन्नतया अहङ्काररूपं बभूव। ततोऽपि परिच्छिन्नं महत्तत्त्वरूपं बभूव। तत्संकल्पेन मनो बभूव। तत् प्रकृतिपदेनाप्युच्यते। मनःसंकल्पात् पञ्च ज्ञानेन्द्रियाणि घ्राण-रसन-चक्षुस्त्वक्-श्रोत्र-रूपाण्युत्पद्यन्ते। ततसंकल्पात् कर्मेन्द्रियाणि वाक्-पाणि-पाद-पायूपस्थाख्यान्युत्पद्यन्ते। एतत्संकल्पाद्वाह्या आभ्यन्तरा अवयवा उत्पद्यन्ते। एतत्समुदायं शरीरं वदन्ति। इत्थं सर्वपदार्थाश्रयितामहरूपः परमात्मा एतान्युत्पाद्य एतैरात्मानं बबन्ध, यथा कोशकीटो लालानिर्मितैस्तन्तुभिरात्मानम्। इत्थं जगत् सृष्ट्वा स्वयं तत् प्रविवेश यथा बीजं स्वतो वृक्षमुत्पाद्य तदानुप्रविशति। पूर्वं हि चिद्रूपे सर्वं गुप्तमासीत् साम्प्रतं प्रकटीभूते जगति स्वयं गुप्त इति।

अथ ध्याननिरूपणम्। तत्र यद्यपि सर्वेश्वासनिरोधा नानाविधाः सिद्धैरुक्तास्तथापि अजपां सर्वोत्कृष्टां वदन्ति, यत इयं जाग्रदवस्थायां स्वप्नदशायां च स्वभावतः सर्वेषाणिनां सर्वदा संभवति।

तदुक्तमस्मद्वेदे "नास्ति किंचिदीदृशं वस्तु यत् परमेश्वरजपं सर्वदा न करोतीति। परन्तु भवन्तो न जानन्ति।" अनेनाजपाजप एवोक्तः। तस्योच्चारणे पदद्वयं कृतं, तत्र श्वासस्योपरि गमने स इति पदमाविर्भवति। नीचैरागमने अहमिति, अस्यार्थः सोऽहमिति। अस्मदेकात्मवादिनोऽपि श्वासक्रियायां **हुअल्लाह** इति जानन्ति। श्वासस्योपरिगमने हु इति बहिरागमने अल्लाह इति प्रकटीभवति।

अथ परमेश्वरगुणव्याख्यानम्। एकात्मवादिनां मते परमेश्वरस्य गुणद्वयमस्ति। तच्च **जलाल-जमालाख्यम्**। सर्वा सृष्टिरस्माद् गुणद्वयाद् बहिर्भूता। सिद्धैस्तु त्रय उक्ता अतस्त्रिगुणं वदन्ति सत्त्वं रजस्तम इति। तत्र रजस उत्पत्तिः सत्त्वात् पालनं तमसः प्रलयः। अस्मदीयैस्तु प्रतिपालकं सत्त्वगुणं रजःपदवाच्ये जमाले अन्तर्भाव्य द्वैविध्यमुक्तम्। एते त्रयोऽपि गुणाः परस्परं संवलितवृत्तयः। एतेषामधिष्ठातारस्त्रिमूर्तिरूपा उच्यन्ते। ते च ब्रह्मविष्णुमहेशाः। अस्मदीयाः **जिबरईल् मीकाईल् इसराफील** इति वदन्ति। उत्पत्त्यधिष्ठाता जिबरईल्, प्रतिपालनाधिष्ठाता मीकाईल, संहारस्याधिष्ठाता इसराफील् इति। एतेषां भूतत्रयरूपा जलतेजोवायवः सम्बन्धिनः। जलं जिबरईलस्य सम्बन्धि, तेजो मीकाईलसम्बधि, वायुः इसराफील्सम्बन्धी, एते त्रयोऽपि सर्वशरीरे प्रकटाः। तथा हि, जल-रूपो ब्रह्मा जिह्वायाम् अतः परमेश्वरवाक्यप्रकाशकः, उच्चारणम् एतस्मात प्रकटीभूतम् ; तेजोरूपो विष्णुश्चक्षुषि यतः प्रकाशो ज्योतिश्च तत्रास्ति, दर्शनमेतस्मात् प्रकटम् ; वायुरूपो महेशो नासायां शंखस्य फूत्कारद्वयमस्मात् प्रकटं श्वासद्वयरूपं ; तस्य समाप्तौ विनश्यति प्राणिजातम्। त्रयो गुणाः परमेश्वरस्य गुणाः, ते चोत्पत्ति-स्थिति-लयहेतवः। एतेषां गुणानां प्रकाशका अपि ब्रह्मविष्णुमहेशाः। ते च गुणाः सर्ववस्तुषु प्रकटाः। प्रथममुत्पत्तिस्ततः कियत्कालं स्थितिः पश्चान्नाश इति। त्रिमूर्तेस्तस्यैतस्य सामर्थ्यापरपर्यायं शक्तित्रयं सरस्वती लक्ष्मीः पार्वतीति वदन्ति। सरस्वती रजोगुणयुक्त-ब्रह्मसंबद्धा। पार्वती तमोगुणयुक्त-महेशसंबद्धा। लक्ष्मीः सत्त्वगुणयुक्त- विष्णुसंबद्धा।

अथ **रूहापर**पर्यायस्य आत्मनो निरूपणम्। **रूहजूजई-रूहकुल्ली** च। मुनय एतौ द्वौ जीवात्मानं परमात्मानं च वदन्ति। शुद्धचैतन्यं स्थूलोपाधिना सूक्ष्मोपाधिना च परिच्छिन्नं, ततः सूक्ष्मोपाधिना परिच्छिन्नं सत् रूह आत्मेत्युच्यते स्थूलोपाधितया परिच्छिन्नं सत् देहः शरीरमित्युच्यते ; अथ च शुद्धचैतन्यं प्रथमपरिच्छेदकात् परिच्छिन्नं सत् **रूहआजम**पदाभिधेयमेकत्वमान्यतां धारयति। सर्वे रूहास्तस्मिन्नन्तर्भूताः तमेव परमात्मानं **रूहकुल्ली**ति च वदन्ति। चित्तजलतरङ्गः शरीरात्मस्थानीयः। सर्वे तरङ्गाः समष्टिरूपद्वारा परमात्मपदेनोच्यन्ते। शुद्धस्वच्छजलम् अत्तभवत्सद्धय (?) शुद्धचैतन्यस्थानीयम्।

अथ प्राणादिनिरूपणम्। स च सर्वशरीरांतः संचरन् वायुर्यतः पंचसु स्थानेषु तिष्ठति ततो नामपंचकं धत्ते, तानि च नामानि प्राणापानसमानोदानव्यानरूपाणि। नासातः पादाङ्गुष्ठपर्यन्तं संचरन् प्राणः श्वास एतद्विकारः। गुदान्मेढ्रपर्यन्तं संचरन्नपानः। एतयोर्द्वयोर्नाभिं परितो ग्रन्थि-

जीवननिमित्तं, नाभि-हृदययोर्मध्ये संचरन् समानः। कण्ठाद्ब्रह्मरन्ध्रपर्यन्तं संचरन् उदानः। सर्वशरीरे अन्तर्बहिश्च त्वचमभिव्याप्य वर्तमानो व्यानः।

अथ जगच्चतुष्टयनिरूपणम्। एषु जगत्सु सर्वप्राणिनः अवश्यं संचरन्ति। केषांचिदेकात्मवादिनां तानि जगन्ति चत्वारि **नासुत मलकूत जबरूत लाहुत** इति। केचिज्जगन्ति पंच वदन्ति, **आलममिसाल**-पदाभिधेयं पंचमं वदन्ति। केचन आलममिसालं मलकूतेऽन्तर्भावयंत-श्चत्वारि वदन्ति। सिद्धा एतानि अवस्थाश्चतस्र इति वदन्ति, जाग्रत्-स्वप्न-सुषुप्ति-तुरीयाख्याः। तत्र जाग्रन्नासूतानुसारि, तच्च जगत् प्रकटं जागरणरूपं च। अथ स्वप्नः मलकूतानुसारी, स च जगदात्मनः जगत्स्वापश्च। अथ सुषुप्तिः जबरूतानुसारिणी, तस्यां जगद्द्वयचिह्नानि त्वन्ताहन्ते च न सन्ति। चक्षुषोरुन्मीलनेन [न] निमीलने वोपविष्टे सति बहवः कुलद्वयविरक्तास्तज्जगदनभिज्ञाः सर्वात्कृष्टमतेन गुरुणा **जुनेद**नाम्ना शुद्धान्तःकरणेन प्रतिबोधिताः सन्त आज्ञप्ताः, एकात्मता सा यन्मुहूर्तमात्रमुपविष्टा विना यत्नम्। अन्यो महापुरुषो वदति, यत्नं विनेति किं प्राप्ते विना गवेषणं दर्शनं विनाऽवलोकनं द्रष्टा दृष्टिविषये निमित्तम् अतो मुहूर्तमात्रमुपवेशनमित्थं यत् जाग्रत्स्वप्नरूप-जगद्द्वयचिह्नानि तन्मुहूर्तं मनसि नायान्ति! तदुक्तं ब्रह्मज्ञाने महादेवपार्वतीसंवादे।

दृष्टिः स्थिरा यस्य विनाऽवलोकनं वायुः स्थिरो यस्य विना निरोधनम्।
मनः स्थिरं यस्य विनाऽवलम्बनं स एव योगी स गुरुः स सेव्यः॥

तदेवोक्तं चास्माकं सिद्धैः शुद्धान्तःकरणैः वांछसि चेत् प्राप्तुं क्षणमात्रं नान्वेषय, वांछसि चेज्ज्ञातुं क्षणमात्रं मा जानीहि, यतो रहसि चेदन्वेषयसि प्रकटादूरीभवसि, प्रकटे चेदन्वेषयसि रहसो दूरीभवसि, अतो रहः-प्रकटाभ्यां युक्तितो बहिर्भूय सपादप्रसारं सुखं स्वपिहि तमाश्रित्य इति। अथ तुरीया लाहुतानुसारिणी। सा शुद्धचैतन्यस्वरूपा व्यापिकाच्छादिका जगत्त्रयस्य। यदि अधिकारी जाग्रतः स्वप्ने स्वप्नात् सुषुप्तौ सुषुप्ते स्तुरीयायामित्येवं क्रमेण संचरति तदेत्थं तस्य वैधनं भवति क्षरश्चाक्षरो भवति। अत्रभवत्तत्त्वानां तत्त्वं सिद्धा निर्गुणं वदन्ति। स एव यदि तुरीयातः सुषुप्तौ सुषुप्तेः स्वप्ने स्वप्नाज्जाग्रति विसंचरन्ति तदा अक्षरः क्षरो भवति।

अथ शब्द-नादयोर्व्याख्या। परमात्मनो निःश्वसितं निमित्तं प्रणवपर्याय-**कुन्**-शब्दस्रष्टृत्वस्य प्रकटं जातम्। तस्य शब्द-नादस्य सिद्धैः सरस्वतीति नाम स्थापितम्। सर्वे शब्दा ध्वन्यात्मका वर्णात्मकाश्च तस्मादुत्पन्नाः। सर्वं जगत् तस्यानुरंजकस्य ध्वनिमयम्, केन श्रुत ईदृशो लम्बमानो ध्वनिः। अयं नादशब्दः सिद्धानां मते त्रिविधः प्रथमोऽनाहतः, अयमर्थः ईदृशशब्दः सार्वदिकः। एकात्मवादिन एतच्छब्दम् अपरिच्छिन्नं सर्वजपानां चक्रवर्तिनं वदन्ति। अयं नादोऽनादिः प्रत्यक्षत्वं चिदाकाशस्य, एतस्मात्, एतच्छब्दं न प्राप्नुवन्ति कुलद्वयगतमहान्तो विना। द्वितीय आहतः, आहतः शब्दस्तु परस्पराभिघातादुत्पद्यते विना वर्णोच्चारणम्। तृतीयः शब्दो वर्णात्मकः पदोच्चारणप्रयत्नादुत्पद्यते। उक्तं च

आहतोऽनाहतश्चेति द्विविधः शब्द उच्यते ।
तत्रानाहतनादं तु मुनयः समुपासते ॥
गुरूपदिष्टमार्गेण मुक्तिदं न तु रंजकमिति ॥

अयं वर्णात्मकः शब्दः सरस्वतीसम्बन्धी, एतस्माच्छब्दात् नान्नां महीयानस्माकं मध्ये अस्ति स **इस्मआजम** उच्यते । सिद्धास्तु तं वेदमुख इति वदन्ति । ओम् अस्य वेदमुखस्यार्थः । सोऽस्ति गुणत्रयस्वामी । गुणत्रयं तु उत्पत्ति-स्थिति-लयनिमित्तम् । तदेवाकारोकार-मकारा वदन्ति, ते च तत्र प्रकटाः, अथ चैतन्नाम्नो लिपिद्वयेऽप्याकृतिविशेष एक एव । चतुर्णामपि भूतानां जल-तेजो-वाय्वाकाशानां शुद्धचैतन्यस्य चात्र चिह्नानि प्रकटानि ।

अथ **नूर**पर्याय-प्रकाशव्याख्या । स च त्रिविधः । यदि जलालगुणपर्याय-तमोगुणात् प्रकटो भवति तदा सूर्यरूपं वा सुवर्णरूपं वा अग्निरूपं वा भवति । यदि जमाल-गुणपर्याय-सत्त्वगुणात् प्रकटो भवति तदा चन्द्ररूपं वा रजतरूपं वा जलरूपं वा भवति । अथच गुणा-संस्पृष्टस्वरूपप्रकाशन्तु विना परमेश्वरीयसिद्धैः एषामित्थमस्मद्वेदे आज्ञप्तं स्वप्रकाशः स्वमार्गं ज्ञापयति तं प्रति यमपेक्षते तैः [?] अन्ये न प्राप्नुवन्ति । किंच । सप्रकाशस्तु, यदि कश्चित् पुरुषः स्वपिति अथवा चक्षुषी निमील्य तिष्ठति, चक्षुषा न पश्यति, कर्णेन न शृणोति, न वाचा वदति, न नासिकया जिघ्रति न त्वचा स्पृशति, स्वप्ने सर्वा एताः क्रिया एकेनैव क्रियन्ते । तत्र निष्प्रयोजना अवयवा बाह्येन्द्रियाणि ज्योतींषि प्रदीपाश्च । घ्राण-रसन-चक्षुस्त्वक्-श्रोत्राणि मिथ एकीभूतानि एकव्यक्तिरूपाणि जायन्ते, स ब्रह्मप्रकाश उच्यते । हे सखे त्वं विचारय मया किमुक्तम् । यत इदं तीक्ष्णबुद्धेर्विचारस्य स्थानम् । सिद्धानां सिद्धेन एतद्विचारस्य प्रशंसायां आज्ञप्तम् अयमेको विचारस्तस्मिन्मुहूर्तमात्रमवस्थानं भुवनत्रयगतमनुष्यदैत्यादिधर्मादपि श्रेष्ठतममिति । स प्रकाशः शुद्धचैतन्यस्य स्वरूपम्, यथाऽस्मद्वेदे परमेश्वर आकाश-पृथिव्योः प्रकाशः, तं प्रकाशं सिद्धा ज्योतिःस्वरूपं सदाप्रकाशं स्वयं प्रकाशं च वदन्ति । अयमर्थः स्वयं स्वयमेव नित्यं प्रकाशोऽस्ति जगत्तस्मिन् दृश्यते वा नवा । य वा एकात्मवादिनः प्रकाशरूपो न तु प्रकाशवान् इति वदन्ति, तथा सिद्धा अपि ज्योतिःस्वरूपो न तु ज्योतिष्मानिति वदन्ति । तदुक्तमस्मद्वेदे "शुद्धं ब्रह्म प्रकाशः पृथिव्याकाशयोः, स प्रकाशो यथा गवाक्षदीपः काचघटीमध्ये काचघटी च प्रकृष्टप्रकाश-तारावत् प्रकाशते, स दीपः प्रज्वालित इङ्गुदीफलतैलेन, स चेङ्गुदीवृक्षो न पूर्वे न वा पश्चिमे । निकटे तु शोभमानेङ्गुदीतैलं प्रकाशते विनाऽग्निसंयोगे[न] । प्रकाशस्योपरि प्रकाशः । मार्गं ज्ञापयति परमेश्वरः स्वप्रकाशस्य यमिच्छति । अथ यद्विरक्तेन मया बुद्धं तदिदम् । गवाक्षपदस्य प्रयोजनं ब्रह्माण्डं प्रकटं, दीपपदप्रयोजनं ज्योतिःस्वरूपं, काचघटीपदप्रयोजनमात्मा, सा काचघटी आत्मा भवति, तारासदृशप्रकाशवती भवति । अस्य दीपस्य प्रकाशेन काचघटी अपि दीपसदृशतां ज्ञापयति ; प्रज्वलितः स दीपो व्यंजनया शुद्धचैतन्यस्य प्रकाशः, शोभमानशुद्धचैतन्यस्वरूपवृक्षात् स

सर्वदिग्भ्यो व्यावृत्तः न पूर्वस्यां न पश्चिमायाम् इङ्गुदीतैलपदप्रयोजनं परमात्मा। तच्च तैलम् अति-सूक्ष्मम् अतिस्वच्छम्। स्वयं स्वयमेव प्रकाशते। प्रयोजनं नास्ति प्रज्वलने। एकात्मवादिनां गुरुर्**वासिती**नामा आत्मप्रशंसायामाज्ञप्तवान् आत्मनस्तु काचघटी तथा प्रकाशवती यथा स्मार्तस्याग्नेः स्पर्शस्य वेदश्रवणस्य चापेक्षा नास्तीति। अत्यन्तसामर्थ्येन निकटे स्वयं स्वयमेव प्रकाशो भवति। अयं तैलप्रकाशः शुद्धब्रह्मप्रकाशेन सह प्रकाशोपरि प्रकाशः। अस्यार्थः अति स्वच्छत्वप्रकाशत्वाभ्यां प्रकाशः प्रकाशोपरि, ईदृशोऽपि प्रकाशोपरि प्रकाशो न दृश्यते केनापि तावद् यावत् स्वीयैकत्वप्रकाशेन [शो न ?] मार्गं ज्ञापयति। प्रयोजनमिदं शुद्धं ब्रह्म स्वप्रकाशेन प्रकाशसम्बन्धिनां सूक्ष्माणामावरणानां मध्ये प्रकटम्। कश्चन अन्धकार आवरणं वा तन्मध्ये नास्ति। यादृशः शुद्धब्रह्मप्रकाशः परमात्मावरणे प्रकटः, अथ परमात्मा आत्मनामावरणे, आत्मानः शरीराणामावरणे। अनेन प्रकारेण दीपस्तैलसहितः काचघट्यावरणमध्ये प्रकटः, काचघटी गवाक्षावरणमध्ये। एते शुद्धब्रह्मप्रकाश-व्यापारेण प्रकाशोपरिप्रकाशं कृतवन्तः।

अथेश्वरदर्शननिरूपणम्। ईश्वरदर्शनं सिद्धैः साक्षात्कार इत्युच्यते। बाह्यचक्षुषा अन्तश्चक्षुषा च जानीहि। परमेश्वरदर्शने इहामुत्र बाह्याभ्यन्तरचाक्षुषे केषामपि सिद्धानां मुनीनां वा परमेश्वरकृतशुद्धान्तःकरणानां नास्ति शङ्काविप्रतिपत्तिः परस्परविरोधो वा। सर्वेषा-मप्यपौरुषेयग्रन्थवतां परिपूर्णानां दर्शनवतां प्रतिमतम् अस्मिन्नर्थे श्रद्धास्ति, किं **कुराण**वतां किं **वेद**वतां किं **तौरात**वतां किं **इजिल**वताम्। अज्ञानिनोऽन्धाश्च ते ये स्वस्वमार्गे परमेश्वर-प्रत्यक्षं नाङ्गीकुर्वन्ति। सर्वसामर्थ्यवतः परमेश्वरस्य स्वप्रत्यक्षकरणे कुतो न सामर्थ्यम्। अस्मिन् विषये **सुन्नीनां** सम्यक् मार्गोपलब्धिः यदि निर्गुणं शुद्धचैतन्यं द्रष्टुं शक्नोति तदेदमत्यन्त-बाधितं, शुद्धस्य एकाकिनः सूक्ष्मस्यापरिच्छिन्नस्य यावत् परिच्छेदः सूक्ष्मावरणनाशश्च न भवति तावत् प्रत्यक्षस्यासम्भवात्। तस्मात् ईदृशस्य प्रत्यक्षस्यात्यन्ताभावः। यदुक्तं परलोके एवेश्वरप्रत्यक्षं न त्विहलोके इति तन्निर्मूलम्, यदि तस्मिन् सर्वसामर्थ्यम् अस्ति, तदा सर्वप्रकारेण सर्वस्मिन् देशे सर्वकाले च स्वप्रत्यक्षकरणस्यापि संभवात् यस्यात्रादर्शनं, कठिनं खलु तस्य तत्रापि दर्शनम्। तथाचास्मद्वेदे श्रूयते यः कश्चिदस्मिँल्लोके दर्शनसम्पदो निराशो भवति स तस्मिन् अवलोकनसम्पदो हताशो भवति। ये तु **हुक्मामार्ताजल** ईश्वरप्रत्यक्षं नाङ्गीकुर्वन्ति ते महापराधं कृतवन्तः। यदि शुद्धस्य प्रत्यक्षं न संभवतीति वदेयुः तदास्य विवादस्यास्पदं किंचिदपि स्यात्। सर्वप्रकारेणापि प्रत्यक्षं न संभवतीति वदद्भिरत्यन्तं महापराधः कृतः, यतो बहुधा-परिपूर्णैः सिद्धैर्मुनिभिश्च बाह्यचक्षुषा परमेश्वरस्य दर्शनं शब्दश्रवणं च साक्षात्कृतम्। यदि तद्वाक्यश्रवणं सर्वदिक्षु अङ्गीकरोषि कुतस्तर्हि सर्वदिक्षु तद्दर्शनमपि नाङ्गीकरोषि। यथा परमेश्वरो देवता अपौरुषेयग्रन्थाः सिद्धा महाप्रलयः साध्वसाधुनी परमेश्वरात्तीर्थादीनि च अवश्यश्रद्धेयाः तथा परमेश्वरदर्शनमप्यवश्यं श्रद्धेयं यत ईश्वरदर्शनमेव सर्वेषां प्रयोजनम्। किं च परस्परं

विरोधः कुतः परमसिद्धवाक्ये, अस्मदीयपण्डितैः कश्चन प्रश्नः कृतो दृष्टः परमेश्वरस्त्वयेति ? ततः आज्ञप्तवान् प्रकाशमानं पश्याम्यहं तम् । तदेतद्वाक्यमित्थं पठितं ज्योतिःस्वरूपं कथं पश्याम्यहं तम् । युक्तं न भवति यत् परमसिद्धस्यादर्शनम् । यः प्रथमतोऽर्थोऽस्माभिः स्वीकृतः व्यञ्जनास्ति तस्य दर्शनं प्रकाशाचरणेयं (?) स्वीकुर्मः, व्यञ्जनास्ति अत्यन्तशुद्धचैतन्यं नीरूपमिति । एतत् पाठद्वयं परस्पर-विरुद्धार्थकं न भवति किन्तु अद्भुतसिद्धोऽयम् । एकस्मिन् वाक्ये द्वयोः सिद्धान्तयोर्निर्णयः कृतः । यथाऽस्मद्वेदे श्रूयते । तस्मिन् दिवसे मुखानि प्रसन्नानि, सन्तुष्टा हि पश्यन्ति स्वीयपरमेश्वरम् । स्पष्टं प्रमाणं दर्शनविषये किम् इदं दर्शनम् ईश्वरपदसम्बन्धि जातमिति तस्य परिच्छिन्नेश्वरत्वस्य दर्शनं संभवति । क्वचित् कण्डिकायामिदं श्रूयते चक्षूंषि तन्न पश्यन्ति, स चक्षूंषि पश्यति, स सूक्ष्मः स सर्वज्ञ इति । व्यंजना नीरूपत्वस्यास्ति । अस्यार्थः चक्षूंषि तन्न पश्यन्ति निर्गुणत्व-नीरूपत्वाभ्यां स सर्वं पश्यति स परमसूक्ष्मो नीरूपश्च । अस्यां कण्डिकायां स इति पदं तिष्ठति तेन व्यज्यते शुद्धचैतन्यस्या-प्रत्यक्षत्वम् । दर्शनम् ईश्वरस्य पञ्चप्रकारकं प्रथमदर्शनं स्वप्ने मनश्चक्षुषा, द्वितीयं दर्शनं जाग्रति शिरश्चक्षुषा, तृतीयं तु स्वप्नजागरणयोर्मध्ये विशेषनिरहङ्कारतया, चतुर्थं विशेषपरिच्छिन्ने दर्शनम् । पञ्चमदर्शनम् एकस्वरूपस्य बहूनां परिच्छिन्नानां बाह्यानाम् आभ्यन्तराणां जगतां मध्ये । एवमेव दृष्टं परमसिद्धेन तस्मिन् समये स्वयं न स्थितः दृग्दृश्ययोरैक्यं च स्थितम् अथ च स्वप्नजाग्रन्निरहन्तानामैक्यं ज्ञातमभूत । किंच बाह्याभ्यन्तरचक्षूंषि एकीभूतानि अभूवन् दर्शनस्य इयमेव मान्यता परिपूर्णा एतद्दर्शनस्येहलोकपरलोकापेक्षा नास्ति, सर्वस्मिन् देशे काले च संभवति ।

अथ नामानि निरूप्यन्ते । परमेश्वरस्यानन्तानि नामानि मर्यादापरिच्छेदातीतानि **मुत्लक् बहत्** शुद्धचैतन्यस्य सिद्धाः शून्यं निर्गुणं निराकारं निरंजनं सत् चित् आनन्द इति वदन्ति, अस्मद्वेदमुखस्य अल्लाह इत्यस्य ओंमिति वदन्ति । हु इत्यस्य स इति वदन्ति । ज्ञाना-परपर्याय **हलम** सम्बन्धात् आलिम इति वदन्ति, सिद्धाश्चैतन्यमिति नाम वदन्ति । **हैयः** नित्यमिति **कादरः** समर्थः **मुरीदः** स्वतन्त्रः **समीअः** श्रोता **वसीरः** द्रष्टा इति वदन्ति । वचनसम्बन्धात् वक्तेति **फिरिस्तानां** देवता इति **मजहर अतमस्य** महा अवतार इति । अवतारस्तु स यस्मिन् समये यत्र परमेश्वरसामर्थ्यं यावत् प्रकटम् अन्यत्र कुत्रापि तस्मिन् समये प्रकटीभवितुं न शक्नोति । **वहयस्य** आकाशवाणीति आज्ञप्तवान् परमसिद्धः । सर्वाभ्य आकाशवाणीभ्यो मह्य-मियमत्यन्तम् अतिकठिनतरा घंटा भ्रमरशब्दानुकारिणी । यतोऽयं शब्दः आकाशात् प्रकटो भवति श्रूयत आकाशवाणीत्युच्यते । अपौरुषेयग्रन्थोऽस्माकं कुराणं सिद्धानां वेद इत्युच्यते । पिशाचानां मध्ये सुजनाः **परी**शब्दवाच्याः तेषामेव दुर्जना **देवशायातीं** राक्षसाश्चोच्यन्ते । अथ **आदमी** मनुष्यः **नवी** सिद्धः **वली** ऋषीश्वर इति नाम कथयन्ति ।

अथ सिद्धत्व-ऋषीश्वरत्व-निरूपणम्। सिद्धास्त्रिविधाः। एकः स येन परमेश्वरो दृष्टो बाह्येन आभ्यन्तरेण वा चक्षुषा। द्वितीयः स येन शब्दः श्रुतः, स शब्दो वर्णात्मको वा ध्वन्यात्मको वा। तृतीयः स येन देवता दृष्टा तच्छब्दो वा श्रुतः। सिद्धत्वम् ऋषीश्वरत्वं च त्रिविधम् एकं सिद्धत्वम् ऋषीश्वरत्वं च निर्गुणत्वसम्बन्धि द्वितीयं सगुणत्वसम्बन्धि, तृतीयमुभयसम्बन्धि। निर्गुणसम्बन्धि **रुहसिद्धत्वं** यथा। तेन तत्त्वसमुद्रस्य निर्गुणत्व-सम्बन्धि दृष्टं तेनैवोपदिष्टं तदीयलोकैर्न स्वीकृतं निर्गुणत्वसम्बन्धित्वात् अल्पैः स्वीकृतं तदुपदिष्टम्। ते नाशसमुद्रे निमग्ना विरागिणः समये स्वीयान् शिष्यानुपदिशन्ति निर्गुणत्वम्। तदुपदेशात् कोऽपि न ज्ञानवान् जायते, फलं च नाप्नोति। मार्गमध्ये गच्छन्तो विनश्यन्ति च, परमेश्वरं न प्राप्नुवन्ति। सिद्धत्वं सगुणत्वसम्बन्धि यथा मूसासिद्धत्वम्, तेन महीरुहाग्रौ... दृष्टम् अभ्रमध्यतो वाक्यं श्रुतम्। तन्मार्गानुयायिनः तदनुकारिणश्च सगुणसम्बन्धिनस्तन्मध्ये निमग्नाः सन्तः प्रतिमोपासका जाताः। तैरीश्वरस्याऽऽज्ञाभङ्गः कृतः। उच्छृंखलाः केचनाद्यन्ते अस्माकं समये पूर्णानुकारिणस्ते स्वव्यापारं कृतवन्तोऽमुना प्रकारेण जीवन्ति। निर्गुणत्वसम्बन्धरहिताः सन्तः सगुणत्वसम्बन्धिनिमग्नाः सुन्दरं रूपं पश्यन्तः अनुरंजकशब्दं संश्रुण्वानाः असत्यप्रकारेण क्रीडन्तो बद्धा भवन्ति। तत्पृष्ठतो गमनं न युक्तं, यद्रूपं स्वस्वरूपं प्रदर्श्य चेतो हरति। तत् कालस्त्वदृष्टेर्दूरं नयति। अतो मनस्तत्र देयं यत्तव सङ्गे स्थितं वर्तते स्थास्यति च। तृतीयमुभयसम्बन्धि। अस्यार्थः सगुणत्वनिर्गुणत्वसम्बन्धिनोरेकीकरणं तत परिपूर्णसिद्धत्वं परमसिद्धस्य सिद्धत्वम्, यतो निर्गुणत्वसगुणत्वापरिच्छिन्नत्वनीरूपत्वसरूपत्वानामेकीकरणं कृतम्। यथाऽस्मद्वेदे (fol. 6b) श्रूयते नास्ति तत्सदृशं वस्तु, इयं व्यंजना निर्गुणत्वमान्यतायाम् अथच श्रोता द्रष्टा च, इयं व्यंजना सगुणत्वमान्यतायाम् इयं परममान्यता यद्द्वयोरेकीकरणम्। सिद्धत्वं समापनं च, सर्वलोकशिरोरूपा असाधारणी पूर्वपश्चिमायतं सर्वं जगत् व्याप्य स्थितवती। सिद्धत्वं निर्गुणत्वसम्बन्धि निराशमस्ति, सगुणत्वसम्बन्धिसिद्धत्वात्। सगुणत्वसम्बन्धिसिद्धत्वं हताशम्, निर्गुणत्वसम्बन्धिसिद्धत्वात्। परिपूर्णसिद्धत्वं निर्गुणत्वसगुणत्वयोराच्छादकं यथाऽस्मद्वेदोपनिषदि श्रूयते। **हुवल् अब्बल् वल् आषिर् वजाहिर् वल्वातिन्**। अस्यार्थः, स आदिः सोऽन्तः स प्रकटः स गुप्तः स निर्गुणः स सगुणः स परिच्छिन्नः सोऽपरिच्छिन्नः स साकारः स निराकार इति। स एव सर्वमिदं तदतिरिक्तं किमपि वस्तु नास्ति। ईदृशं सिद्धत्वम् एतेषां परिपूर्णानुयायिनामेव विशेषतः यथोक्तमस्मद्वेदे। सर्वमतानुसारिभ्यो भवन्त उतकृष्टाः सगुण निर्गुणयोर्द्वयोरपि ऐक्येन उपासनाकरणात्। अस्यार्थः परमसिद्धानुसारिणः, ते च ईश्वरसतकृतपरमसिद्धसमयवर्तिनः सिद्धास्तत्परिवारभूतास्तत्प्रतिनिधिभूताश्च **अबुबकर् उमर् उस्मान् अली हसनहुसैन्** अन्यस्मिन् समये च एतादृशाः **जुन्नून-मिसीरो जुनेदो** ज्ञानिनां गुरुः **मीरान् मुहदीन् इबन् अरबी** मद्गुरुः **मियां मिरमुल्लाशाह् मियांवारी**।

अथ दिङ्निरूपणम्। अस्मदेकात्मवादिनः पूर्वपश्चिमोत्तरदक्षिणोर्ध्वाधोभेदेन षड् वदन्ति। सिद्धाः दश इति वदन्ति। द्वयोर्द्वयोर्दिशोर्मध्ये एकैका विदिक् आग्नेयी नैर्ऋती वायवी ऐशानीति दश दिशो वदन्ति। पूर्वदक्षिणयोर्मध्ये आग्नेयी। दक्षिणपश्चिमयोर्मध्ये नैर्ऋती। पश्चिमोत्तरयोर्मध्ये वायवी। उत्तरपूर्वयोर्मध्ये ऐशानी।

अथास्मानपरपर्यायगगननिरूपणम्। सिद्धाः अष्टौ वदन्ति। तत्र सप्तग्रहाणां भ्रमणशीलानां सरणिरूपाणि सप्त गगनानि। ते च ग्रहाः **जुहल् मुस्तरी मिटरीख् शम्स् जुहरै उतारिद् कमर्** इति वदन्ति। ग्रहनामानि सिद्धाः शनैश्चर-बृहस्पति-मङ्गल-सूर्य-शुक्र-बुध-चन्द्रा इति वदन्ति। सर्वनक्षत्राणामाधारभूतं गगनम् अष्टमम् एतस्य गगनस्य दार्शनिकाः अष्टमं नक्षत्रगगनं (fol. 7a) वदन्ति। यथाऽस्मद्वेदे श्रूयते। गगनानि पृथिवी च **कुर्शी**मध्ये सम्मांति नवमं महाकाशं ज्ञात्वा गगनमध्ये तन्निक्षिप्तं स सर्वव्यापक इति स सर्वेषां गगनानां पृथिवीनां **कुर्श्या**श्चाच्छादक इति।

अथ पृथिवीनिरूपणम्। पृथिव्याः सप्त भेदाः। ते च भेदाः सप्त पुटान्युच्यन्ते। तानि च पुटानि अतल-वितल-सुतल-तलातल-महातल-रसातल-पातालाख्यानि। अस्मन्मतेऽपि सप्त भेदाः। यथाऽस्मद्वेदे श्रूयते परमेश्वरः येन सप्त गगनानि कृतानि तद्वत् सप्त पृथिव्यः कृताः। अथ पृथिव्या विभागनिरूपणम्। यत्र लोकास्तिष्ठन्ति तस्या दार्शनिकैः सप्तधा विभागः कृतः तान् विभागान् सप्त **अक्लिम** इति वदन्ति। पौराणिकास्तु सप्त द्वीपानि वदन्ति। एतान् खण्डान् पलाण्डुत्वग्वत् उपर्यधोभावेन न जानन्ति, किन्तु निःश्रेणीसोपानवज्जानन्ति। सप्त पर्वतान् सप्त कुलाचलान् वदन्ति। तेषां पर्वतानां नामान्येतानि। प्रथमः सुमेरुः मध्ये, द्वितीयो हिमवान्, तृतीयो हेमकूटः, चतुर्थो निषधः, एते सुमेरोर्दक्षिणतः। नीलः पंचमः, श्वेतः षष्ठ, श्रृङ्गवान् सप्तमः। एते सुमेरोरुत्तरतः। माल्यवान् पूर्वस्यां गन्धमादनः पश्चिमायां कैलासस्तु मर्यादापर्वतेभ्योऽतिरिक्तः। यथाऽस्मद्वेदे श्रूयते अस्माभिः पर्वताः शंकवः पृथिव्याः कृताः। एतेषां सप्तद्वीपानां प्रत्येकमावेष्टनरूपाः सप्त समुद्राः। लवणो जम्बुद्वीपस्य आवरकः। इक्षुरसः प्लक्षद्वीपस्य, सुरासमुद्रः शाल्मलीद्वीपस्य, घृतसमुद्रः कुशद्वीपस्य, दधिसमुद्रः क्रौंचद्वीपस्य, क्षीरसमुद्रः शाकद्वीपस्य, स्वादुजलसमुद्रः पुष्करद्वीपस्यावरक इति समुद्राः सप्त। अस्मद्वेदेऽपि प्रकटा भवन्ति वृत्ता लेखन्यो भवेयुः समुद्रो मषीभवेत् ततः पश्चात् सप्त समुद्राः मषीभवेयुः, भगवद्वाक्यानि समाप्तानि न भवन्ति। प्रतिद्वीपं प्रतिपर्वतं प्रतिसमुद्रं नानाजातयोऽनन्ता जन्तवस्तिष्ठन्ति। या पृथिवी ये पर्वताः ये समुद्राः सर्वाभ्यः पृथिवीभ्यः सर्वेभ्यः पर्वतेभ्यः सर्वेभ्यः समुद्रेभ्यः उपरि तिष्ठन्ति तान् स्वर्ग इति वदन्ति। या पृथिवी ये पर्वता ये समुद्राः सर्वाभ्यः पृथिवीभ्यः सर्वेभ्यः पर्वतेभ्यः सर्वेभ्यः समुद्रेभ्यः अधोभागे तिष्ठति स नरक इति वदन्ति। निश्चितं किल सिद्धैः स्वर्गनरकादिकं सर्वं ब्रह्माण्डान्न किंचिद्बहिरस्तीति। ते सप्तगगनाश्रिताः सप्तग्रहाः स्वर्गं परितो मेखलावत् परिभ्रमन्तीति वदन्ति; न स्वर्गस्थो(fol. 7b)परि। अथ च स्वर्गस्य यदि (?) मन आकाशं जानन्ति अस्मदीयास्तं **अर्शं** वदन्ति खगभूमिं **कुर्शीति** वदन्ति।

अथ जगद्भर्जखपर्याय-प्रेतलोकनिरूपणम्। अस्मन्महासिद्धेनाज्ञप्तं निश्चयेन खलु यः कश्चिन्-मृतस्तस्य प्रलयो जातः, तत आत्मा तत्क्षण एव भौतिकस्थूलशरीरा[द्]वियोगं प्राप्य सूक्ष्मशरीरे प्रविशति। तस्य सूक्ष्मशरीरस्य कर्मण उत्पत्तिः, तच्च कर्म धर्मो वा अधर्मो वा प्रश्नोत्तरे समाप्ते तत्क्षणं स्वर्गिणं स्वर्गे नयन्ति नारकिणं नरके नयन्ति। अनुसारि एतद्वेदकण्डिकायाः, ते निर्भाग्या जाताः सन्तोऽग्निमध्ये उच्चैराक्रोशन्तः सकरुणं जल्पन्तो नित्यं तत्रैवाग्नौ तिष्ठन्ति तावद् यावद् द्यावाभूमी तिष्ठतः परमेश्वरस्येच्छां विना। निश्चयेन किल तव परमेश्वरः करोति यदिच्छति। ये भाग्यवन्तस्ते स्वर्गे नित्यं तिष्ठन्ति यावद् द्यावाभूमी तिष्ठतः, विना परमेश्वरस्य तन्निष्कासनेच्छाम् कृपादानं तस्यानन्तं यद् द्यावाभूम्योर्नाशात् पूर्वमपि यदीच्छति नरकात् स्वर्गे नयति। एको महापुरुष एतत्कण्डिकाया अर्थमित्थमकरोत्। एकः समय एतादृश आयास्यति यत्र नारकिणः केऽपि नरके न स्थास्यन्ति। चिरकालं नरकस्थित्यनन्तरं निष्काशनं स्वर्गिणां स्वर्गात् तद्यद्द्यावाभूम्योर्नाशात् पूर्वमपि यदीच्छति स्वर्गात् **फिरदौस आला**मध्ये नयति यतः कृपादानं तस्यानन्तम्। यथाऽस्मद्वेदे श्रूयते परमेश्वरस्यैकः स्वर्गस्तिष्ठति यः सर्वस्वर्गेभ्य उत्कृष्टतमः, यं सिद्धा वैकुण्ठं वदन्ति, इयं महामुक्तिः।

अथ महाप्रलयनिरूपणम्। सिद्धानामिदं मतं यत् नारकिणां नरके स्वर्गिणां स्वर्गे चिरकालं स्थित्यनन्तरं महाप्रलयो जायते। यथाऽस्मद्वेदे श्रूयते। शंखे ध्माते सति पश्चान्मूर्छन्ति शुष्का भूमिष्ठाश्च सर्वे, विना तं पुरुषं यं परमेश्वरो मूर्छातो रक्षितुमिच्छति। ते च ज्ञानिन एव ये परमेश्वरेणेहामुत्र च मूर्छातः प्रमादाच्च रक्षिताः। तदुक्तं वाशिष्ठरामायणे।

कल्पान्तवायवो वान्तु यान्तु चैकत्वमर्णवाः।
तपंतु द्वादशादित्या नास्ति निर्मनसः क्षतिः॥

ततः पश्चान्नाशं प्राप्नुवन्ति दिवः पृथिव्यो नरकाः स्वर्गाश्च। समाप्ते ब्रह्मण आयुषि ब्रह्माण्डे चादृश्यतां गते सति नारकिणां स्वर्गिणां च विदेहमुक्तिर्भविनी। अस्यार्थ उभयेषामपि शुद्धब्रह्मणि ऐक्यं भविष्यति। उक्तं च।

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे।
परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम्॥

अथ मुक्तिनिरूपणम्। मुक्तिर्नाम शुद्धचैतन्ये परिच्छिन्नानां विलयः विगलनमिति यावत्। यथा एतत्कण्डिकातः (fol. 8a)परमेश्वरात् **कुज्जान् अकब्बरो**ऽस्ति स महाफलमिति प्रकटं भवति। प्रवेशनं **कुज्जान् अकब्बरे फिरदौस आला**परपर्याये, महामुक्तिः परममोक्ष इत्यर्थः। सा च मुक्तिस्त्रि-विधा—प्रथमा जीवन्मुक्तिः, अयमर्थः जीवदशायामेव मुक्तिरिति। जीवन्मुक्तस्तु यः कश्चिज्जीवदशायां ज्ञानसम्पत्त्या सत्परिचयेन च मुक्तो भवति। अस्मिन् संसारे सर्वं वस्तु एकं पश्यति एकं च जानाति। प्रवृत्तयो निवृत्तयः शुभा अशुभाश्च एतेषां स्वसम्बन्धं न करोति। स्वस्य सर्वसृष्ट्या सह सत्य-

स्वरूपतया जानाति। सर्वत्र प्रकाशः सत्यस्वरूप इति जानाति पश्यति च। सर्वस्य ब्रह्माण्डस्य एकात्मवादिनोऽमहज्जगदिति नाम वदन्ति। तदेव परमेश्वरस्य समष्टिरूपमस्ति। अथ परमेश्वरस्य स्थूलशरीरस्थानीयं चिदाकाशं परमेश्वरस्य नित्यसूक्ष्मशरीरस्थानीयं शुद्धचैतन्यं तस्य शरीरस्यात्मस्थानीयं व्यक्तिरेकैवेति जानीयात्, एकमणु एकं तृणं गुप्तं प्रकटं च तस्मादसदृशद्वैतादतिरिक्तं न पश्येत्। न जानीयात्। यथा च एकस्य पुरुषस्यामहज्जगद्वदन्ति स्म परस्परविलक्षणा बहवोऽवयवा एकव्यक्तिः अथ च भिन्नावयवा न तु सोऽनेकः, तथैव तस्य शुद्धचैतन्यस्यापि बहवः परिच्छिन्ना अवयवाः परन्तु अनेकं तं न जानीयात्। यथैवैको महापुरुषः शुद्धान्तःकरण आज्ञप्तवान् सत्यस्वरूपं सर्वब्रह्माण्डस्यात्मा सर्वब्रह्माण्डं सत्यस्वरूपस्य शरीरम् आत्मानो देवताश्च इन्द्रियाणि, तस्य शरीरस्य गगनानि भूतानि स्थावराणि जङ्गमानि च सर्वाणि अवयवाः। ज्ञानमिदमेव अन्यदप्रयोजकम् अनेनैव प्रकारेण व्यासप्रभृतयः सिद्धा अपि सर्वब्रह्माण्डं महज्जगत् एकव्यक्तिं ज्ञात्वा तच्छरीरावयवानेवं वर्णयन्ति। एतदर्थं एकात्मवादी यं यं पश्यति जानातु स पदार्थो महापुरुषस्य स सोऽवयव इति। सप्तमं पातालं महापुरुषस्य चरणतलं, रसातलं षष्ठं महापुरुषस्य चरणपृष्ठं, पिशाचाद्याः पादाङ्गुल्यः, पिशाचानां वाहनरूपाः पशवो महापुरुषस्य नखाः, महातलं पंचमं पुटं गुल्फौ महापुरुषस्य, तलातलं चतुर्थपुटं महापुरुषस्य जंघे, सुतलं तृतीयं पुटं जानुनी महापुरुषस्य, वितलं द्वितीयपुटं ऊरू महापुरुषस्य, कालो महापुरुषस्य गमनक्रिया, अतलं प्रथमपुटं महापुरुषस्य पायुः, प्रजापतिर्देवतासंवतासन्ताननिमित्तं चिह्नं पुंस्त्वं महापुरुषस्य, वृष्टिर्महापुरुषस्य बिन्दुः, पृथिवी गगनपर्यन्तो भागो नाभेरधस्तान्महापुरुषस्य, मेरोर्दक्षिणतः पर्वतत्रयं दक्षिणबाहुरुत्तरतश्च पर्वतत्रयं वामबाहुर्महापुरुषस्य, श्रोणी सन्ध्ये वाससी महापुरुषस्य, (fol. 8b) प्रातःसन्ध्याशुक्लप्रकाशः सायंसन्ध्यापाटलप्रकाशः कौपीनाच्छादकौ वस्त्रखण्डौ महापुरुषस्य, समुद्रो नाभिर्महापुरुषस्य, वाडवानलः समुद्रस्थो जलशोषको महाप्रलये महापुरुषस्य, जठरस्थ ऊष्मा वस्तुमात्रस्य पाचकः, अन्ये जलाशया नाड्यः शरीरस्थाः महापुरुषस्य, तथा सर्वजलाशयाः समुद्रे मिलन्ति। यथा सर्वा नाड्यो नाभौ मिलन्ति गङ्गा-यमुना-सरस्वत्यस्तिस्रो नाड्यस्ताश्चेडा गङ्गा पिङ्गला यमुना सुषुम्णा सरस्वती। भूर्लोकोपरि वर्तमानो भुवर्लोकः यत्र देवगन्धर्वास्तिष्ठन्ति यतश्च शब्द उत्पद्यते तदुदरं महापुरुषस्य, खण्डप्रलयाग्निः महापुरुषस्य प्रातर्भक्षणीयभक्षिका क्षुत्, खण्डप्रलये जलानां नाशो महापुरुषस्य जलपानं पिपासा च, भुवर्लोकोपरि वर्तमानः स्वर्गलोकः स्वर्गस्य पुटानाम् एकं पुटं महापुरुषस्य वक्षःस्थलं नित्यं सुखोत्सवशान्तयस्तत्र, सर्वाणि नक्षत्राणि मणिमुक्ताहारो महापुरुषस्य, अयाचितदानधर्मो दक्षिणस्तनो महापुरुषस्य, याचितदानधर्मो वामस्तनो महापुरुषस्य। साम्यं त्रिगुणानां सत्त्वरजस्तमोरूपाणां प्रकृतिरित्युच्यते, तन्महापुरुषस्य मनः, यतः कमलमपि त्रिरूपं श्वेतं रक्तं श्यामं च मनोऽपि कमलाकारं त्रिगुणं ब्रह्मा मनोनाम धारयति महापुरुषस्य, मनसश्चेष्टा भवति विष्णुर्दया स्नेहश्च महापुरुषस्य, महेशः क्रोधो घातो महापुरुषस्य, चन्द्रो हासः प्रसादश्च महापुरुषस्य, शोकदुःखोष्मनिवारकत्वात् वसिष्ठो ज्ञानं महा० वायुः प्राणो महा०

असाधुकर्म अधर्मश्च पृष्ठं महा० मेरुः पृष्ठदण्डो म० अन्ये पर्वताः सुमेरोर्दक्षिणोत्तराः पार्श्वे दक्षिणोत्तरे म० अष्टौ देवा लोकपालास्तेषामिन्द्रः श्रेष्ठो ऽत्यन्तसमर्थो दातावसुर्कोऽदाताऽवसुर्कश्च महा० हस्तद्वयं दक्षिणहस्तो दाता वसुर्कश्च वामहस्तोऽदाताऽवसुर्कश्च ; अपसरसः कररेखा महा० धनाधिष्ठा[ता]रो देवा महापुरुषस्य कराङ्गुल्यः, यक्षा नखा महा० त्रयो देवा लोकपाला दक्षिणहस्तो म० तत्राग्निनामा देवः प्रकोष्ठः यमनामा देवः कूर्परः निर्ऋतिनामा देवः प्रगण्डः, लोकपालास्त्रयो देवा वामबाहुर्महापुरुषस्य, तत्र ईशानो वामप्रकोष्ठः, कुबेरो वामकूर्परः, वायुर्वामप्रगण्डः, कल्पवृक्षो दानं महा० दक्षिणोत्तरध्रुवौ दक्षिणोत्तरावंसौ महापुरुषस्य, कुलाधिष्ठाता पश्चिमदिक्स्थो वरुणककुभ् महापु० महर्लोकः स्वर्गलोकोपरि विद्यमानो ग्रीवा गलश्च महापु० अनाहतनादश्चक्रवर्त्ती शब्दो महापु० जनलोको महर्लोकोपरि (fol. 9a) विद्यमानः शोभमानं मुखम् म० जगतामिच्छा चिबुकं महा० जगद्वर्तिनो लोभा अधरोष्ठो महा० लज्जा उत्तरोष्ठो महापुरुषस्य । स्नेहाः दन्ता महा० सर्वलोकभक्ष्यं भक्ष्यं महा० सर्वजलं गलरन्ध्रं म० अग्निर्जिह्वा महा० सरस्वती वाक्शक्तिर्महा० वेदाः सत्यवचनं महा० सृष्टिकरी माया लीलाहास्यं महा० अष्टौ दिशः कर्णौ म० अश्विनीकुमारौ सुन्दरौ देवौ नासापुटे महा० गन्धतन्मात्रा घ्राणेन्द्रियं महापुरुषस्य, वायुगतिर्निश्वसितं म० जनलोकतपोलोकयोः स्वर्गस्य पंचमषष्ठपुटयोः प्रकाशेन परिपूर्णमन्तरालं तस्य दक्षिणो भागो दक्षिणमक्षि वामभागो वाममक्षि महा० मुख्यप्रकाशम् अनादिसूर्यं वदन्ति स दृष्टिशक्तिर्महापुरुषस्य, अहोरात्राणि जगतो निमेषोन्मेषौ महा० सर्वजगत्सृष्टिः सुकट्राक्षो महा० मित्रनामा देवोऽधिष्ठाता स्नेहस्य, त्वष्टा देवोऽधिष्ठाता क्रोधस्य भ्रुवौ महा० जनलोकोपरि विद्यमानस्तपोलोको ललाटं महा० सत्यलोकः सर्वलोकोपरि विद्यमानो मूर्धा म० उपनिषदो ब्रह्मरन्ध्रं महापुरुष० महाप्रलयकालीनमेघाः केशा महा० तृणलतागुल्मादिकं लोमानि म० जगतो लक्ष्मीः सौन्दर्यं महा० सूर्यः प्रतापः स्वच्छत्वं महापुरुषस्य, भूताकाशं रोमकूपा महापु० चिदाकाश ईदृशशरीरस्यात्मा महा० मनुष्यशरीराकृतयो गृहं महापुरुषस्य, ज्ञानिनः सौधस्थानं रहःस्थानं च महा० । यथा **दावूद** प्रत्याज्ञप्तवान् हे **दाऊद**, मदर्थं गृहं सज्जं कुर्विति । स उक्तवान् शुद्धस्य निराश्रयस्य का गृहापेक्षेति । पुनराज्ञप्तवान् त्वमेव मम गृहं ततो मदतिरिक्तं दूरीकृत्य हृदयं रिक्तं सम्पादयेति । यथा किलास्मिन्महाब्रह्माण्डे नानापदार्थास्तथा तत्प्रतिकृतिरूपे शरीरब्रह्माण्डेऽपि सन्ति परन्तु सर्वेऽपि परस्परसंबद्धाः । य इत्थं महापुरुषस्य रूपं वेत्ति स जीवन्मुक्तः । इयं तस्य प्रशंसाऽस्मद्वेदे श्रूयते सर्वदा परमेश्वरकृपादत्तेन सन्तुष्टः स जीवन्मुक्त इति ।

द्वितीया सर्वमुक्तिः । एतां विदेहमुक्तिं वदन्ति, सर्वेषां मोक्ष इत्यर्थः । चित्स्वरूपे लीनता मोक्ष इति । इयं मुक्तिः सर्वजीवानां साधारणी । महाप्रलये नश्यत्सु भूर्लोकस्वर्गनरकेषु विलीने ब्रह्माण्डे ब्रह्मदिवसे समाप्ते च जीवाः सर्वे चित्स्वरूपे लीयमाना मुक्ता भवन्ति । अस्मद्वेदे श्रूयते परमेश्वरस्यैको महान् वैकुण्ठोऽस्ति यत्र गते सति महामुक्तिर्भवति, न भयं न शोक इति । अनया श्रुत्या इयं मुक्तिरेव प्रतिपादिता । तृतीया मुक्तिः सर्वदा मु(fol. 9b)क्तिर्नित्यं मुक्तिरित्यर्थः । सा च यत्र यत्र संचरति ब्रह्मणो दिने रात्रौ वा प्रकटे जगति गुप्ते वा ब्रह्माण्डे आविर्भवति लीने वा भूते भविष्यति

वर्त्तमाने काले वा तत्र तत्र मुक्त एव तिष्ठति यत्र यत्रास्मद्वेदे श्रुतं नित्यं तन्मध्ये त्तिष्ठतीति तत्रापि तन्मध्ये इति पदेन अयं ज्ञानरूपः स्वर्ग एवोक्तः, नित्यपदेनेयं मुक्तिरुक्ता। किं च यत्र यत्र तिष्ठति तत्र तत्र ज्ञानयोगसामर्थ्यवान् परमेश्वरप्रसादवांश्च तिष्ठति। एतत् करिडकाद्वये एतादृश-स्यैव प्रशंसोक्ता प्रियोदन्तं ददाति तेभ्यस्तेषां परमेश्वरः स्वीयकृपया पुनरुदन्तं ददाति वैकुण्ठस्य स्वर्गाणां च तेषां तिष्ठति स्वर्गेषु वैकुण्ठे। किं तत् सर्वा नित्यसम्पत् अथ च नित्यमुक्तिः निश्चयोऽयं परमेश्वरनिकटे महाफलं तिष्ठति। द्वितीयकरिडकेयं पुनरुदन्तं ददाति श्रद्धावतां धार्मिकाणां, तस्य धर्मस्य फलं सत्यज्ञानप्राप्तिः। निश्चयेन ज्ञानिनां सम्यक् फलमस्ति तत् किं वैकुंठः, नित्यं स्थातारो वैकुण्ठे।

अथाहोरात्रस्य ब्रह्मणो गुप्तप्रकटतारूपस्य निरूपणम्। पौराणिकानां मते ब्रह्मणो **जिवर्ईल** पदाभिधेयस्य ब्रह्माण्डनाशस्य परब्रह्मणः प्रकटदिनसमाप्तेश्च अष्टादशाब्जपरिमितानि मनुष्यवर्षाणि। एकैकमब्जं कोटिशतस्य भवन्ति। अयमर्थः अस्मद्वेदकरिडकाद्वयानुसारी। तत्रैका निश्चयेन च ब्रह्मणो निकटे एकं दिनमस्ति अत्रत्यगणनया सहस्रवर्षपरिमितं भवति। द्वितीयकरिडका पुनस्तन्निकटे गच्छन्ति देवता आत्मा च। आत्मा **जिब्रईल**पदाभिधेयः। जिब्रैलो ब्रह्मा यस्मिन् दिवसे तस्य मानं पंचाशत्सहस्रवर्षपरिमितं येषां वर्षाणामेकेकं दिनं प्रसिद्धवर्षपरिमितम्; सहस्रवर्षस्य प्रथम-करिडकायां प्रसङ्गो जातः। एवं शतवर्षपरिमितम् आयुषः परिमाणं जिब्रईलस्य, तथा प्रकटदिनस्य परिमाणं जगत्पदवाच्यब्रह्माण्डसमाप्तेः परिमाणम् एतेषां गणनां कुर्मः। अत्रत्यलोकगणनया अष्टादशाब्जानि भवन्ति, एकमब्जं कोटिशतस्य भवति न्यूनविषमतां विना अनुसारिणीयं गणसिद्ध-गणनया भवति। अष्टादशत्वनियम एतदर्थं गणितमर्यादा सिद्धानां निकटे अष्टादशसु परिच्छिन्ना, अष्टादशोत्तरे गणनमर्यादाया अभावात्। एतन्मध्ये प्रलया भूता भविष्यन्ति च ते खण्डप्रलयाः **क्यामतिसुवरा**परपर्याया उच्यन्ते। यथा जलप्रलयो वह्निप्रलयो वायुप्रलयो वा एतस्य दिनस्य(fol. 10a) समाप्तौ रात्रौ जायमानायां **क्यामति कुवरा** भवति। तं महाप्रलयं वदति। करिडकाद्वयस्येयमाज्ञा। तत्रैकस्या इयमाज्ञा, तस्मिन् दिवसे वेष्टनं करिष्यामि गगनानां पत्रवेष्टनवत्। द्वितीय-करिडकाया इयमाज्ञा भविष्यत्येतप्याः पृथिव्याः प्रतिनिधिरूपा परा पृथिवी प्रकटा भवति महाप्रलयोत्तरं गुप्तरात्रौ प्रकटदिनसमानपरिमाणायां परिच्छिन्नं सर्वं वस्तु शुद्धचैतन्ये लीनं भवति रात्रेरपि मानम् अत्रत्यवर्षगणनया अष्टादशाब्जसंख्यानि वर्षाणि भवन्ति। इदं रात्रेः परिमाणं शुद्धचैतन्यस्य सुषुप्तिः सृष्टेर्जगत्प्रकटीकरणाद्विश्राम्यति। एतत् करिडकायां व्यक्तेयं सुषुप्तिः। तस्याश्च करिडकाया अयमर्थः शीघ्रमेव विश्रामं कुर्मो भवदभ्यः हे देवयोनयो मनुष्याश्च, यावद्दिवसेषु जगत् प्रकटं तावच्छुद्धचैतन्यस्य जाग्रदवस्थास्थानं, खण्डप्रलयाः स्वप्नावस्थास्थानं, महाप्रलयः सुषुप्त्यवस्थास्थानम्। यदाहुर्निश्वसितमस्य वेदा वोच्चितमस्य पंच भूतानि स्थितमेतस्य चराचरमस्य च सुप्तं महाप्रलय इति।

हे सुहृत्तम, अस्मिन्निरूपणे यल्लिखितं सूक्ष्मदृष्ट्यानेकधा निश्चितं तत् स्वानुभावानुसारि। अनुभवश्चैतत्कण्डिकाद्वयानुसारी ज्ञातः, कुत्रापि ग्रन्थे न दृष्टो न वा कुतश्चित् श्रुतः। यद्ययमर्थोऽपरिपूर्णमतीनां श्रुतिकटुस्तदास्माकं न कापि क्षतिः। परमेश्वरोऽवाप्तकामो जगतः।

अथ ब्रह्माण्डप्रवाहानन्त्यनिरूपणम्। निश्चेतारः शास्त्रज्ञाः सत्यस्वरूपस्य नैकैवेयं रात्रिर्नचैकमिदं दिनं किन्तु एतद्रात्रिसमाप्तौ पुना रात्रिरायास्यति अनेन प्रकारेणानन्त्यम् एतस्यानादिप्रवाह इति नाम वदन्ति। अस्माकं **ज्ञानकविना** व्यंजनयाऽयमनन्तप्रवाह उक्तः। वृत्तान्तस्य मम प्रियतमस्य चान्तो नास्ति। यद्वस्तु आदिरहितं तदन्तवदपि न भवति, यत् किंचिद्वस्तुजातं विशेषतः प्रकटं गुप्तं च पूर्वं दिवा रात्रौ स्थितं तदेव विना न्यूनविषमताम् अन्यस्मिन्नहोरात्रे तथैव पुनराविर्भवति तिरोभवति च। यथास्मद्वेदे श्रूयते यथा प्रकटीकृताः पूर्वं सर्ववस्तुसृष्टयः पुनरपि तथैव ताः प्रकटसृष्टीः करिष्यामो याः सृष्टयो नष्टाः आसन् पश्चात् समाप्ते ब्रह्माण्डे मनौ च यथापूर्वं स्थिताः तथैव तत्स्वरूपेण पुनराविर्भवन्ति, सर्वदैव एवं प्रकारेण जायन्ते। यथास्मद्वेदे श्रूयते यथा भवन्तः पूर्वं सृष्टास्तथैव पुत्रः सृजयामि। ननु अस्मत्परमसिद्धस्य (fol. 1ob)सिद्धत्वसमाप्तिरनेन प्रकारेण न सिध्येत्। अत्र वयं ब्रूमः। अन्यस्मिन् दिवसेऽपि परमेश्वरसत्कृतेऽस्मत्परमसिद्धे तत् स्वरूपेण प्रादुर्भूते तस्मिन् दिवसे पुनरपि परमसिद्धत्वं तत्रैव समाप्स्यते अस्मत्परमसिद्धस्येदं वाक्यं रात्रावीश्वरदर्शनार्थमुपरिगतसम्बन्धि। अस्मिन्नर्थे प्रमाणं तस्यां रात्रावस्मन्महासिद्धाः प्रवाहमुष्ट्राणां दृष्टवन्तः ते च उष्ट्रा अनवरतं चलन्ति, एकैकस्योपरि मंजूषाद्वयम् एकैकमंजूषायामेकैकं जगत्तिष्ठति एतज्जगत्सदृशं, एकैकस्मिन् जगति स्वसदृशो महासिद्धोऽस्ति। ब्रह्माणं प्रति पृष्टमिदं किम्? उक्तं हे महासिद्ध, तत्समयेऽहमुत्पन्नो जातः पश्याम्येनमुष्ट्राणां प्रवाहं मंजूषासहितं गच्छन्तं परन्तु अहं न जानामि किमिदमिति। इह मंजूषापदस्य ब्रह्माण्डेष्वभिप्रायः, उष्ट्रप्रवाहपदस्य कालेऽभिप्रायः नित्यं ब्रह्माण्डानि तस्योपरि चलन्ति। यच्च ब्रह्मणोक्तमिदं न जानामीति तस्यायमाशयः प्रवाहस्य आदिमन्तं च न जानामीति।

विष्णुरूपात्मन इच्छया स्वीयमनो मन्दरं कृत्वा संकल्पविकल्पान् देवदैत्यान् कृत्वा वेदसमुद्रं मथित्वा ज्ञानरत्नमेकमीदृशं निष्कासितं यद्देवैर्दैत्यैश्च समुद्रमथनं कृत्वा निष्काशितेषु चतुर्दशरत्नेष्वपि न प्राप्तम्। आराधना परमेश्वरस्य विज्ञापना च या कृता तया समुद्रसङ्गमसमाप्तौ सामर्थ्यं प्राप्तम्। सहस्रोत्तरपंचषष्टितमे [१०६५] संवत्सरेऽस्म[त्]परमशकाब्दतीते द्विचत्वारिंशत्तमे च संवत्सरेऽस्य वीतरागस्यायुषो विद्यमाने परमेश्वरेण सत्करणीयः स्वजनश्रेष्टतमोऽस्मत्परमसिद्धः सपरिवारप्रतिनिधिसमूहः॥

इति श्रीसमुद्रसङ्गमनामा ग्रन्थः परिपूर्णतामगमत्॥

Post-colophon script: शुभं भवतु लेखकपाठकयोः॥ श्रीः॥

संवत् १७६५ वर्षे मार्गशिर वदि सप्तम्यां चन्द्रजवारे॥ श्रीः॥

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